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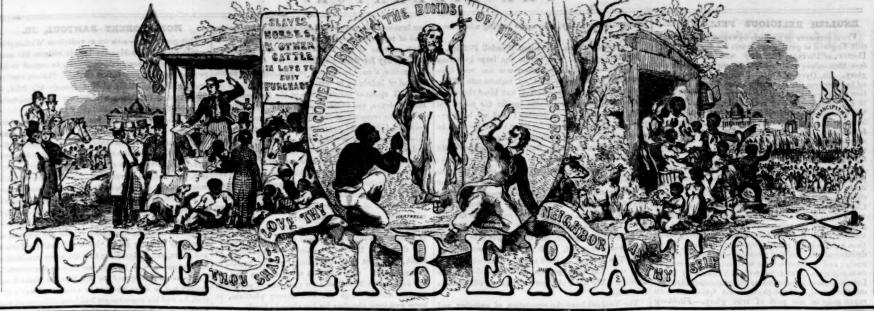
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Committee. - FRANCIS JACKSON, ELLIS 180, EDKUND QUINCY, SAMUEL PHILBRICK, PRILLIPS. [This Committee is responsible cial economy of the paper-not for



NO UNION WITH SLAVEHOLDERS!

THE U. S. CONSTITUTION IS 'A COVENANT WITH DEATH

Yes! it cannot be denied—the slaveholding lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions to secure the perpetuity of their dominion over their slaves The first was the immunity, for twenty years, of preserving the African slave trade; the second was the stipulation to surrender fugitive slaves-an engagement positively prohibited by the laws of God, delivered from Sinai; and, thirdly, the exaction, fata to the principles of popular representation, of a representation for slaves-for articles of merchandize, under the name of persons. . . To call government thus constituted a democracy, is to insult the understanding of mankind. It is doubly tainted with the infection of riches and slavery. Its reciprocal operation upon the government of the nation is to establish an artificial majority in the slave representation over that of the free people, in the American Congress, and thereby to make the PRESERVATION, PROPAGATION AND PERPETUATION OF SLAVERY THE VI-TAL AND ANIMATING SPIRIT OF THE NA-TIONAL GOVERNMENT.'-JOHN QUINCY ADAMS.

TM. LLOYD GARRISON, EDITOR.

OUR COUNTRY IS THE WORLD-OUR COUNTRYMEN ARE ALL MANKIND.

J. B. YERRINTON & SON, PRINTERS.

10L XXII. NO. 28.

BOSTON, MASS., FRIDAY, JULY 9, 1852.

WHOLE NO. 1121.

Selections.

MALTIMORE PLATFORMS - SLAVERY QUESTION, &C.

SECTIOF HON. JOSHUA R. GIDDINGS

h the Houn of Representatives, June 23, 1852. The House being in Committee of the Whole or

ECHAIRMAN:—The two great political parties of instandaye held their Conventions. From al god the United States, delegates have assembled the United States, deligation of principles, avow-dectines, nominated their candidates for it and Vice President, and now entered on missia campaign. Preparatory to this state is, many speeches were made here, to which rats, the advocates of liberty, listened uendable attention. And now, Mr. Chairto occupy a brief hour in vindicating the in the party to which I am attached. Often the last six months, the question has been used to me, whether we should vote for the norm to as, such as a lam concerned, will proba-assacred satisfactorily before I take my seat, however, add, in this connection, that the is of freedom labor to sustain measures; they little for men. They adhere tenaciously to inle but have no attachment to parties. and my purpose to examine very critically the

acules of those parties. It may be sufficient for to remark, that they agree as to the policy which to control our Government. The Democrats and their doctrines. Their confession of and being read and duly considered before the ing of the Whig Convention, that body took sucupen none of the doctrines avowed, nor upon to policy maintained by the Democrats. I noticed some papers much is said in relation to 'internal apprenents.' The Democrats say 'the Constitu-an does not confer upon the General Government o commence and carry on a system of inter-retements.' Do the Whigs take issue on this al and unmeaning assertion? Not at all .er, the Constitution vests in Congress ser to open and improve harbors, remove obstrucns in navigable rivers, &c., said improvements in every instance national and general in their Now, sir, no Democrats ever did or ever deny this doctrine. So, too, the Democrats assertions about 'fostering one branch of into the detriment of another;' and the Whigs the issue thus tendered, but in answer assert ines which no Democrat denies. The Demotempt to galvanize into existence the obsodea of a National Bank, to which the Whigs ly, admitting by their silence the Demonth. Neither advances a principle which is by the other; they stand on the record in harmony. And no other contest exists than a

mony. And no other contest can be spoils, fice, for place and power; for the spoils, his is the first time, for many years, that these have each put forth an avowal of their doc-ln the change of times, and the ordinary of events, they now find themselves in perfect nd disagreement has passed away. The issues ally existed between them have become te, or have been given up. Their usefulness nend, and their history will soon be written. demand new organizations and new parties.

ans, the old parties have intermingled conand no influence has been able to keep them rate. Here, and throughout the country, some rats, there has been no matter of legislation this body on which the members have arrayed selves according to their party character. On y question, a portion of Whigs have acted with Democrats, and a portion of Democrats have add with the Whigs. Indeed, sir, those who have atched the proceedings here for the past few years, total not fail to see that slavery constitutes the only

Notwithstanding the Whigs and Democrats are acting in perfect harmony with each other, they have ering to the friends of liberty important se issues is so extraordinary, that ads my first attention. The proposition is to sed by the Democrats in the following

red. That the Democratic party will resist all list renewing in Congress, or out of it, the im of the slavery question, under whatever or color the attempt may be made. The Whige resolved-

That . . we will discountenance all efforts

siage or renew such agitation whenever, wherit and however made." We sir, the Free Democracy, will agitate the of slavery and its correlative, freedom-it, is an issue formed between us. I, sir, am a sgate this question. I intend to speak slavery, of its most revolting features. I adextor to use no offensive language, but I of the practice followed by men in this St. of purchasing slave women, and then sell-ier can children into bondage. Now when I is, the Democrats are bound to resist, and the is the Democrats are bound to resist, and the is to disconstrance, my efforts. In order that my start with a perfect understanding of this led, I desire to understand the manner in which Democrats will manifest their resistance! I am agitating this subject, and what will you do

Now, I hope gentlemen will not feel any particuacy in showing their resistance. Don't be country; show your resistance. Be not allemen-I am less than the stripling of went forth to meet Goliath. You stand o resid God's truths—to silence the tongues amons attempts to stifle the freedom of And now, who speaks for the carrying out

man, we may 'call spirits from the vasty it they will not come.
at to the Democrats: I want to know what going to do? You are bound to resist.

Ging to do? You are bound to resist.

DURKER, (in his seat.) Their tongues are tied.

GINDINGS. You are a friend of liberty, and ized to speak for them. [Laughter.] I one to answer who is authorized to speak one to answer who is authorized to space arty. I ask respectfully of my colleague Circleville district, what do you mean to

OLDS. I am well aware there is no time to

Mr. Chairman, my colleague has given an answer entirely satisfactory. He will vote against any suspension of the rules for introducing the apple of discord. He is perfectly safe. No motion was ever made to suspend the rules for that purpose, or ever will be. But I inderstand, that when in Committee of the Whole, as we are now, and member agitates the slave question, he will sit quietly by, and say nothing. His resistance will be plake that of my Whig friends, to slaveholding dictation; he will sit still and bear it, silently acquiesce, as the very resistance which I approve. It is safe—it will injure no one. But at home, he goes for the compromise, for agitation. He himself is to become an agitator. Well, sir, I wish the Democratic party joy, in having such agitators among

here, but among the people; they are to have no more anti-slavery meetings; no more Free Soil conventions; no more sermons in favor of God's law; no more prayers to Heaven for the oppressed of our land; the Declaration of Independence is to be burned; our printing establishments are to be broken up, and our social circles are to speak no more of the rights of men to enjoy life and liberty. A new political police is to be established, and the American people placed under slaveholding surveillance. Our literary writers are to be driven into exile. But I am paying undeserved attention to these base, these puerile attempts to stifle discussion on the subject of humanity. I hold these resolutions in unuterable contempt. I trample them under my feet. I spit upon them. Their authors, those who adopt them, had better have been attending some Sabbath. them, had better have been attending some Sabbath
School, gaining intelligence, and qualifying them-

ventions take Congress, the Constitution, and peo-ple, under their control, and command universal silence upon certain measures? Evidently because tive Slave Law. Of the character of this law, I

gigantic falsehood. The census returns show that that this law shall remain as a final settlement of slavery exists there; that man is there held in bondage, lashed into subjection by his fellow-man; women are sold like swine in the market, and children made subjects of barter. Now, sir, we Free Democratic party and the slave trade should be excluded from that Territory. The motto of our statement of from heaven with a rainbow upon his head, be excluded from that Territory. The motto of our statement of foot upon the earth and the other

ever held a place in the Free Democracy, shall cast such a vote, it will be some other man than myself. Again, Mr. Chairman, the last Congress provided by the law aforesaid that one or more States may be admitted from said Territory with or without slavery. They were unwilling that the members of the next or any future Congress should judge for themselves, whether Utah shall ask admission into the Union; and they have made this foolish attempt to dictate the action of this body in future ages. Well, the provision is, that an indefinite number of slave States may be admitted. Of course, their political power, under the Constitution, will be in proportion significant. States may be admitted. Of course, their political power, under the Constitution, will be in proportion to their slaves. The man in Utah, who buys a slave woman, and raises four bastard children, and holds them as properly, adds as much to the political power of that State as four of those educated and intelligent Democrats who sit before me add to the political power to that State as four of those educated and intelligent Democrats who sit before me add to the political oblitical influence of a free State. Now, sir, we, the insult to Northern dignity. We do not believe that the man who thus sets at defiance God's law, and tramples upon decency, is any better than an educated, intelligent Northern freeman. But, sir, Whigs and Democrats say that this disgraceful inequality shall be allowed to the people of Utah, and main-

ocratic party joy, in having such agitators among them.

One or more slave States are to be admitted from them.

New Mexico, upon the same terms of degrading inocratic party joy, in having such agitators among them.

The Whigs, in their Convention, also resolved that they 'will discountenance all efforts to continue or renew such agitation wherever, whenever and however the attempt may be made.' The language of this resolution differs from that of the Democracy, but its spirit and object are the same. They intend to suppress the freedom of speech here and among the people. On this point, the two great parties of the nation have cordially united. A coalition for a more odious purpose could not have been formed.—Duty to myself, to this body, and to the country, demands an exposure of this conspiracy against the Constitution, against the rights of members here, against the people.

Mr. Chairman, is it contemplated to silence the popular voice in this Hall? If that be not the case, these resolutions mean nothing. They are mere buttum fulmen,' made for show, to frighten men of weak nerves. They may do very well among doughfaces; but when those parties attempt to frighten men servitude, or increase the slave power in any degree. The Democratic party and the whig party unite in the extension of slavery and of the slave power, and then ask the friends of liberty to vote for them! I shall not do it.

Another measure of the law itself does a submit direct say those of the whig party unite in the extension of slavery and of the slave power, and then ask the friends of liberty to vote for them! I shall not do it.

Another measure of the law itself does and rich the pople in this title; for the law itself does and rich the pople in this title; for the law itself does not provided 'that Congress shall pass no law abridging the freedom of speech." That Constitution, endanger the peace of the Whig party, it and the Whigs will therefore pary against agitation, as it will endanger their peace. Such prayers would simply be 'an abomination; 'they would do no other hurt. And as for the peace of the work is opported.—

The motto of Free Soilers is, 'No more slaver against the current and t

tion has provided 'that Congress shall pass no law sent to the people in this title; for the law itself does abridging the freedom of speech.' That Constitu- not profess to abolish the slave trade in this District, abridging the freedom of speech? That Constitution we have sworn to support, and by the blood of
our accestors we will maintain it. Slaveholders and
doughfaces, Whigs and Democrats, may combine to
trample that sacred instrument under their feet, by
suppressing the freedom of speech; but, sir, they
have not the moral power to effect that object.

Agitation or discussion is not only to be put down
here, but among the people; they are to have no
more anti-slavery meetings; no more Free Soil conddiscuss the morality of their vocation; indeed, they

And here I will leave this ridiculous attempt to in electing them. Sir, let those parties revel in ape the despotisms of Europe, by stifling discussion upon the absorbing question of liberty.

I will now proceed to examine the reasons why pese resolutions were adopted.

insult honest men, philanthropists and Christians, by Why should these parties in their National Consking them to participate in such transcendent

silence upon certain measures? Evidently because investigation and discussion would endanger the future success of their organizations. The very proposition shows that they have no confidence in the people. The man or party who strives to silence discussion, to shut out truth, admits that he is in terror. No man, or party, who feels that he is in the sire that he will be vindicated by the development of truth, and that his honor will be sustained.

But why should the Whigs and Democrats unite to keep the truth from the public eye, in regard to the compromise measures? Why, sir, the first of those measures was that establishing territorial government in Utah, admitting slavery and the slaver trade to be established there, on soil consecrated to freedom by Mexican laws. I well know the people were told that slavery could not go there, as it was excluded by the laws of God. Well, sir, official documents now show that assertion to have been a gigantic falsehood. The census returns show that slavery, the reserve to the compromise measures? I well know the people were guilty of putting forth so barbarous a law; sever guilty of putting forth so barbarous a law; sever guilty of putting forth so barbarous a law; sever guilty of putting forth so barbarous a law; sever guilty of putting forth so barbarous a law; sever guilty of putting forth so barbarous a law; sever guilty of putting forth so barbarous a law; sever guilty of putting forth so barbarous a law; sever guilty of putting forth so barbarous a law; sever guilty of putting forth so barbarous a law; sever guilty of putting forth so barbarous a law; sever guilty of putting forth so barbarous a law; sever guilty of putting forth so barbarous a law; sever guilty of putting forth so barbarous a law; sever guilty of putting forth so barbarous a law; sever guilty of putting forth so barbarous a law; sever guilty of putting forth so barbarous a law; sever guilty of putting forth so barbarous a law; sever guilty of putting forth so barbarous a law; sever guilty of putting

descend from heaven with a rainbow upon his head, be excluded from that Territory. The motto of our party is, 'No slave territory.' We do not believe it right thus to deal in God's image. But this law which permits these outrages, the Whigs and Democrats say is a final settlement; that these practices may continue in all coming time. But they dare not go before the people admitting this truth; nor dare they deny these facts. To avoid this unpleasant question, they resolve to resist every attempt to speak or write upon it. Their only way of escaping from popular odium is to keep truth from the people.

Now, sir, does any Democrat or any Whig believe that Free Soilers will vote for any candidate pledged to sustain thoserevolting practices? If any one, who ever held a place in the Free Democracy, shall cast with the such a vote, it will be some other man than myself.

all the hallowed associations which cluster around the memory of English and American patriots, I avow and declare that I would sooner see every slaveholder of the nation hanged than to witness the subjugation of Northern freemen to such a humiliating condition. No, sir, when it comes to that, I, for one, shall be prepared for the denier resort—an appeal to the God of battles. I am a man of peace, but am no non-resistant, and I would sooner the ashes of my hearth-stone should be slaked in my own blood, and the blood of my children, than submit to such degradation. And here, I will take occasion to say, that if this law remains in force, civil war is inevitable. The people will not submit to it. war is inevitable. The people will not submit to it. Cal grave; and Why, sir, civil war already exists. At Christiana, 'Not a drum' civil war, with all its circumstances of force, under color of law-resistance in defence of natural right, bloodshed and death, took place. In my own State a similar transaction occurred; and I assure gentlemen that other instances will occur, if attempts be made to enforce that law. In my own district are many fugitives, who have informed their masters where they may be found. These men have become desperate. They desire to see the slave-catchers. They pant for an opportunity to make their oppressors 'bite the dust.' Sir, send on your commissioners and deputy marshals and bloodhounds, and I are you that a civil war will soon be in active

Progresss.

Sir, gentlemen talk of enforcing this law. It cannot be done. The people have already passed sentence upon it, and upon its authors; and that

ears of despots, tyrants, and the oppressors of our race, have been denounced as agitators. Jefferson, in the Declaration of American Independence; in the Declaration of American Independence; Samuel Adams, in the Continental Congress; Washington, on the battle-field, were 'distinguished agitators;' John Q. Adams, while in this Hall, for years maintained and defended with inimitable powers the right of petition, and was denounced throughout the country as an agitator. He was arraigned at the bary which then surrounded the advocates of freedom call-tied as an agitator. Every

pithets have lost their terrors.

For hundreds and for thousands of years, the iness this element in all reforms. They declare that sion shall cease, and the slave-trade and slavery shall continue forever, and the fugitive slave law

whall continue forcet.

Mr. Chairman, well do I recollect the evening after these laws had been passed. I then viewed them in all their horrors. I saw the degradation to which the content of the conten people of the free States were subjected—the crimes which we had authorized. My heart sunk within me, s I contemplated the public men who had aimed this

blaw at liberty.

But, sir, on yonder avenue I heard the songs of drunken revelry and the insane shout; bonfires light-ed up the heavens, and the thunder of caunon told the immoderate joy of slaveholders, slave-breeders doughfaces, and dealers in human flesh. Their grat ude naturally flowed out to those most instru the passage of these laws to which I have alluded, alled the compromise and fugitive law. In the full ness of their hearts and stomachs, they repaired to the dwelling of the Secretary of State, and call-ed on him for a speech. He readily complied, commencing his congratulations by saying. 'Not s the winter of our discontent made gloriou ummer.' He then informed the motley cre around him, that this question of slavery was settled, and that they were no more to be troubled with agitation. Sir, from that day up to the close of the Baltimore Convention, he wrote letters and made speech-es declaring and avowing that agitation had ceased; ssuring the country in substance that the slave tradin this District and in our Territories would go on un-disturbed. That oppression here and in the territo-ries now had nothing to fear. The whole energies of ries now had nothing to fear. The whole energies of the Government were put forth to enforce the fugitive law; but they generally proved abortive. Every possible exertion was made in Boston and Philadelphia to convict those charged with obstructing its execution; but all failed. The blood of Gorsuch, a piratical slave-catcher, who fell at Christiana, is unavenged, in spite of the public treasure and Executive influence put forth to obtain a conviction of those who righteously slew him. The patriots who assisted Shadrach to escape the fangs of the Boston blood-hounds, yet laugh to scorn your infamous law. At Syracuse, at Rochester, and a hundred other places, the friends of liberty rejoice at the impotency of this law, although it has thus far been backed up by Executive power. These defeats of the Executive, and of this enactment libellously called a law, have resulted from agilation; and well may slave-catchers and doughfasces now seek to stifle discussion to silence the people.

Sir, while these things were going forward, the

the people.

Sir, while these things were going forward, the is Secretary of State was looking for, and expecting, a

tained. They know that the public indignation bere and elsewhere, I will answer him in a minute, is shall resist it here by voting against the suspension of the rule for the introduction of the apple of discord into this House. I shall resist it at home by telling my people to stand by the compromise of the Constitution, and 'rather bear the ills we have, than fly to others we know not of?

Mr. Giddings. Mr. Chairman, my colleague has given an answer entirely satisfactory. He will vote and ask honest men, those who possess self-respect, and ask honest men, those who possess self-respect, and then turn round ask honest men, those who possess self-respect, in a would be kindled against every man who would thus may moan over their barbarity, but they must not agitate the repeal of this discuss, they must not agitate the repeal of this law. Well, sir, I assure them the people will discuss, they must not agitate the repeal of this law. Well, sir, I assure them the people will discuss, they must not agitate the repeal of this law. Well, sir, I assure them the people will discuss, they must not agitate the repeal of this law. Well, sir, I assure them the people will discuss, they must not agitate the repeal of this law. Well, sir, I assure them the people will discuss, they must not agitate the repeal of this law. Well, sir, I assure them the people will discuss, they must not agitate the repeal of this law. Well, sir, I assure them the people will discuss, they must not agitate the repeal of this law. Well, sir, I assure them the people will discuss, they must not agitate the repeal of this law. Well, sir, I assure them the people will discuss, they must not agitate the repeal of this law. Well, sir, I assure them the people will discuss, they must not agitate the repeal of this law. Well, sir, I assure them the people will discuss, they must not agitate the repeal of this law. Well, sir, I assure them the people will discuss, they must not agitate the repeal of this law. Well, sir, I assure them the people will disc fugitives shot down by the agents of government, and may mean over their barbarity, but they must not discuss, they must not agitate the repeal of this law. He will hard from power and from place the men who thus contemn the popular feeling.

But, it is said, through the Whig press, that we cannot repeal this law. I saw this morning an article, in some respects an able article, denouncing this law, in a Whig paper, professedly anti-slavery. The editor, however, admitted that the law would not be repealed, perhaps, for twenty years. Sir, the admission shows the author to be unconscious of the people's power.

It is this miserable, cowardly submission to the slave interest, which has degraded Northern men.

It is this miserable, cowardly submission to the slave interest, which has degraded Northern men. Let the people send to this body forty members, whose hearts are devoted to freedom, who have confidence in the power of truth, and this law will be repealed in six weeks. It will be swept from our statute-book, and curses, deep and loud, will rest upon its authors.

The editor to whom I alluded, proposes that we shall contribute from the national funds to pay for fugitives. I could have forgiven the editor for almost any other political offence. What, sir. Are the descendants of the Pilgrims, of those who bled at Bunker's Hill, and on every battle-field of the Revolution, rather than to pay a paltry tax on tea and on stamped paper, supinely to become tributary to Southern taskmasters? When the barbarians of Algiers seized and enslaved our people, we sent an armed force there and slew them, holding them unworthy of a place upon God's footstool. No, sir, by all the hallowed associations which cluster around the memory of English and American patriots, I have any declare that I would songer see gent and the memory of English and American patriots, I have any declare that I would songer see gent and the proposing agitation has brought to the scaffold another conspicuous victim. The President of these United States Inthis whole influence to the promotion of those compromise measures to which I have alluded. His devotion to the shave power has been openly and boldly avowed. Steadily and basely has he prosticuted the influence and power of his office, to the purpose of supporting slavery, oppression and crime. At the Baltimore Convention, the slaveholders, I believe, were unanimously in his favor. But Northern delegates dare not support him. Agitation had informed the people of his having deserted their cause, and gone over to the enemies of freedom. The popular voice of the North had pronounced his doom; he was cast aside; the political grave yawns for him; and on the 3d of March he will be laid in it. Were to the purpo

Not a drum was heard, nor a funeral note.

as they quietly deposited his remains in their final resting-place. Such, too, was the fate of Pennsylvania's favorite statesman. He had long been anxious to serve the slave interest. He pledged himself in the most unqualified manner to maintain these laws as a perpetual settlement of the slave question. But he, too, was cast aside at an advanced age, when he can look for no further preferment. These men all died of 'eating Southern dirt.'

Circumstances appear to render it indelicate for me to speak of other candidates of the Democratic party. Yet I would remind them all of the fate party. Yet I would remind them all of the rate which must await those public men who prove false to liberty and humanity. I assure them and the countries and increase until the try that agitation will continue and increase until the people of the free States shall be relieved from all

sentence upon it, and upon its authors; and that sentence will be speedily executed. Nor can you stop agitation in regard to it.

Agitation, discussion, and examination, are the agents—the instruments—for carrying forward all reforms. The Saviour of man spoke truths boldly. They fell harshly upon the ears of scribes, pharisees, and hypocrites. They denounced him as an agitator; reized, tried, condemned and crucified him as an agitator. From that day to the present, every man who has boldly avowed truths unwelcome to the political atmosphere will soon be filled with frauds, ears of despots, tyrants, and the oppressors of our participation in the disgrace and crimes of slavery.

Agitation is the great and mighty instrument for carrying forward these reforms. Agitation is as necabuses and corruptions, which would be inhaled by your Executive and public men; the vital blood of the nation would be poisoned, and the body politic

of this House, and tried as an agitator. Every ed together a mighty host. On the memorable ninth member of this body, who defends the rights of the of August, of that year, fifty thousand freemen met cople, is denounced as an agitator. To me, these in solemn convocation. They were men of distinct tion, men of intellect, statesmen, and philanthropists.
They were conscious of the responsibility resting They were conscious of the responsionary results fruction and elevation of mankind has been carried orward by agitation. By means of it, tyrants and lespots have been driven from power, and popular eternal principles of justice. The equal right of all despots have been driven from power, and popular rights have been extorted from barbarous rulers.—
Without agitation, no people ever gained their rights, or retained them after they had been extorted from their oppressors. Now, suddenly, to prevent the progress of liberty, Whigs and Democrats unite to supstitution should be to protect the life and liberty of every human being within our exclusive jurisdiction. That our legislative powers in this District on the high seas, and in our Territories, should be exerted to secure every being who bears God's image, in his right to life and liberty, instead of cetab lishing and sustaining oppression and slavery.— Here, sir, at this point, an issue between us and the other parties, deep and broad, is presented. And from this position the friends of humanity will never

It is an important fact, that neither the Whig nor Democratic party profess to pay any respect or attention to moral principles in their legislation. By their practice they deny the responsibility of human action, so far as politics are concerned. They hold that members of this body may pass laws which deprive our fellow-men of life or liberty, and that deprive our fellow-men of life or liberty, and that those who enact such laws are not morally guilty of enslaving and murdering their fellow-men. We, sir, hold that those who enacted the Fugitive Slave Law, are as guilty in the sight of God and good men as they would be were they themselves to seize a white man, place irons upon his limbs, and send him into slavery without law. In such crimes, we, the advocates of freedom, will not participate. One of our resolutions adopted at Buffalo was in these words: Resolved, 'That it is the duty of the Federal Gov-

ernment to relieve itself from all responsibility for the existence or continuance of slavery wherever it possesses constitutional authority to legislate on that subject.'

This resolution is in direct and unqualified conflict

teen years. During that period, I think at least two-thirds of the time of this body has been occupied by the subject of slavery and other matters connected with that institution. For the last three years, we can scarcely be said to have done any thing else but discuss and legislate for slavery.—
This, sir, is all wrong. Slavery is a local instituthing else but discuss and legislate for slavery.—
This, sir, is all wrong. Slavery is a local institution, existing only in a portion of the States. The
attempt to nationalize it is unwarranted and unconstitutional. To do this, is now the object of both
the Whig and Democratic parties. Against these
attempts, we, the Free Democracy, wage unceasing, undying, unyielding hostility. This war we shall never give up. We shall never lay aside our arms until victory shall enven our efforts until this governtying, dryleing; lostinty. This war we shall never give up. We shall never lay aside our arms until victory shall erown our efforts, until this government shall be redeemed and disenthralled from the foul stain of chattel slavery. Against oppression, in all its forms, and in all places, we have sworn eternal hostility. Our sympathy for suffering humanity is as broad as creation, reaching to all climes, and embracing all who bear the image of the Creator. To persecuted Hungary, we tender the assurance, that we feel for those in bonds as bound with them.' On this subject the Democrate have scales. them.' On this subject, the Demecrats have spoken

racularly.

The Whigs talk about 'entangling alliances, and tanding upon foreign soil; but they dare not take distanding upon foreign soil; but they dare not take direct issue on the propriety of exerting our moral power, our political influence to maintain the law of nations. Substantially, both Whigs and Democrats are opposed to us on this subject. They would permit Russia or Austria to swallow up Hungary, without any protest or expression of our disapprobation. We sympathise with the oppressed of all nations; and we, the Free Democracy, literally constitute the party of progress. At Buffalo, we adopted the policy of 'Cheap Postage for the People,' and inscribed it on our banner, and unfurled it to the breeze. We foresay the advantages of increasing the facilities

it on our banner, and unfurled it to the breeze. We foresaw the advantages of increasing the facilities of communication among the masses, and determined to confer upon our country these benefits, while Whigs and Democrats were too timid to take a position either for or against it.

I am aware that we are often charged with being men of one idea—indeed, we are sometimes called the party of one idea—and I refer to these facts to vindicate ourselves from that charge. We dared go where neither of those parties were willing to follow us nor to oppose us; and in less than three years, the correctness of our position has been acknowledged before the country.

edged before the country.

'Lands for the poor, homes for the destitute,' free of expense to all who would emigrate to the West, was another article in our political creed. To this policy, neither the Whig nor Democratic party dared policy, neither the Whig nor Democratic party dared express their consent, nor dared they oppose it. At this session, a bill, carrying out our views on this subject passed this body by a vote of nearly two to one. The Senate will doubtless comply with the popular will of the nation by passing this measure of benevolence, which will cause thousands of hearts to swell with gratitude and joy. Sir, the Free Democracy believe that Governments were constituted a project elevate, and render our race, our whole mocracy believe that Governments were constituted to protect, elevate, and render our race, our whole race, more happy. That it is our duty as statesmen, as philanthropists, as Christians, so far as we have power, 'to raise up the bowed down,' to exhalt the humble,' to inform the ignorant,' 'to comfort the distressed,' and increase the prosperity and happiness of all who come within the sphera of our political, our moral, or our religious influence. Of course, we are hostile to those compromise measures course, we are hostile to those compromise measures which the Whigs and Democrate are pledged to

In 1848, nearly three hundred thousand freemen cast their votes for our Presidential candidate. Since that period, our moral and political power has greatly increased. Probably one-third of the members on this floor are indebted to men who sympathise with us for their seats, and many were elected solely and entirely upon our principles. Three members of the Senate were elected as Free Democrats, while others are partially indebted to the votes of the Free Democracy. In several State Legislatures we hold the balance of power; but this is but little evidence of the rapidity with which our principles are extending. Our progress is marked by the are extending. Our progress is marked by the change of feeling towards our doctrines in both the other parties. Their hostility is diminishing daily; other parties. Their nostinty is diminishing Gauly; they are becoming acquainted with our views, and, of course, respect our motives. In States, candidates are selected whose doctrines and principles are not obnoxious to us. The cloud which, in 1848, was like unto a man's hand in size, has now overspread the whole North, and will soon extend ver the nation, and finally the world.

But it is said that those friends in the State of New York, who came from the Democratic party, have returned to it. I deeply feel and deplore this have returned to it. I deeply feel and deplore this fact. I loved and honored them—I still respect them; but I must say, that, in my judgment, they have erred in departing from us. I, however, will not judge them: to their own masters they stand or fall. Had they continued with us, there is, in my opinion, no doubt that we should, in November next, have effected the election of a President favorable to our views. That they are friends of liberty, I know; that they will sustain the doctrines laid down now; that they will sustain the doctrines laid down in the Democratic confession of faith, or vote for Pierce and King under the circumstances attending their nomination, I do not believe. I hope and trust they will feel the propriety of again acting with us. But while they are permitted to judge for themselves, they and all mankind will accord to us the same right. The members of our party, generally, entered upon an organization with the deep feeling and conviction that such an organization was necessary. Time and experience have confirmed us in that opinion. I have stated the ba-sis of our doctrine; they are permanent, eternal as God himself. While standing upon these prin-ciples, we cannot be wrong. The political and moral regeneration of our country—the entire reformation of this Government from its practice of sustaining oppression, slavery and crime, is our object. To effect this great and holy purpose, must require time and perseverance. In what I have said and done on these questions, I have but reflected the sentiments and feelings of those I represent—indeed, among them are many, very many 'older and better among them are many, very many 'older and better soldiers' than myself. That people, sir, will stand firm, steadfast, and immovable upon the doctrines and the organization which they have adopted.

I am aware of the arguments so often used to persuade Pree Soilers to vote for this or that man, or this or that party, in order to gain some supposed temporary advantage. But, sir, we organized for the maintenance of doctrines important not merely to a township, a county, or a State, but to man, wherever he is found. Important not merely to-day, at this election, but in all coming time. Can we leave such a position to unite with either of the above parties, in order to elect this or that man to office, while he stands pledged to maintain slavery and the slave trade in this District and in the Territories?—to continue the infamous Fugitive Law—to uphold and support all these measures as a final settlement of the subjects to which they refer, and to the discountenance of all examination, discussion, or agitation as to the propriety of these measures? Sir, were we to unite with either party to elect a President thus pledged, we should lose our own self-respect—we I am aware of the arguments so often used to

ould lose the respect and confidence of the world. Politically, sir, we are 'a city set upon a hill, which cannot be hid.' Throughout the country, our influence is felt. In this Hall we wield a moral power far beyond our numbers. Let no man charge me with indelicacy when I assert that the Free Soilers of this body exert all the influence to which their numbers entitle them. Whigs and Democrats have confi tence that we shall in all cases be guided by judg nent, by reason and justice, and not by the palion of party.

The effect has been most salutary. Ten years since, no man here dared to separate from his party. No matter what was the subject, or his own judgnost salutary. Ten years ment, every member was compelled to fall into line, and vote with his party leaders. Free-Soilers have set an example here of independence. The com-mencement of our trials on this subject was severe We were frowned upon, villified, and denounced; but, thank God! we had the firmness to bide our time, and now, for years, many Whigs and Democrats have followed our example, and dared to vote as crats have followed our example, and dared to vote as their judg ments and consciences dictate. In short, sir, here party lines upon most subjects of legisla-tion have become obliterated. This, of itself, con-stitutes a great reform. Party lines are also becom-stitutes a great reform. ing obliterated throughout the country, in co quence of the example and influence of the Free Democracy. This wide and extended influence must be surrendered, if we vote for either of the

above parties, or their candidates.

At Baltimore, a portion of the Whig party con tended manfully against committing the the outrages and crimes of the Fugitive Law and Compromise measures. In that respect, they did Compromise measures. In that respect, they did more than the Democrats. My sympathics, and the sympathics of our party and all good men, were with them. And had anti-slavery Whigs of this House and the Senate promitly and energetically met the supercilious pretensions of the Slave Power with de-cision and fireness, I have little doubt they would have invaried a feeling at Baltimore, which would have inspired a feeling at Baltimore, which would have inspired a feeling at Baltimore, which would have repudiated a platform that has stamped indelible disgrace upon their party. In this Hall, the Democrats have sustained the constitutional rights of the free States more ably and faithfully than the

Whigs have during the present session.

But I am aware that a strong effort is making to induce our Free Democracy to sustain the Whig candidate at the coming election. With the gentleman nominated, I have long been acquainted. To him nor to the Democratic nominee have I any per-sonal objection; but if elected, he is pledged to maintain the outrages, the revolting crimes pertain-ing to the compromise measures and Fugitive Slave Law, to which I have called attention, to render them perpetual, so far as he may be able to prevent all discussion relating to them. To vote for him is to vote for this policy; to identify ourselves in favor of the avowed doctrines which he is pledged to support; to give proof by our votes that we approve platform on which he stands. But, Sir, why for Scott in preference to Pierce? Of the men I say nothing. They merely represent the doctrines of the parties who nominated them. If there he a difference between those parties, it is on the slave question. It can be found in nothing else.

The doctrines of the Whig party, as I have shown pledge them and their candidate to maintain slavery the breeding of slaves for the market; the sale in this District and in the Territories; to women in this District and in the Territories; to uphold the Fugitive Law in all coming time; to admit as many slave States as shall apply from New Mexico and Utah, and to silence discussion on all these subjects. This is as far, I think, as human depravity can go. If the Democratic party has dived deeper into moral and political putridity, some archives of the state of the angel fallen must have penned their confession of If there be such a distinction, it can only be discovered by a refinement of casuistry too intricate for honest minds to exert. Sir, suppose there were a shade of distinction in the depths of depravity to which these parties have descended, doe it become men-free men- men of moral principle. of political integrity—to be straining their visions and using intellectual microscopes to discover that shade of moral darkness? No, sir; let every man who feels that he has a country to save, a character to sustain—that owes a duty to mankind and to God come forward at once, and wage a bold and exterminating war against those doctrines, so abhor rent to freedom and humanity. But it is said that the Democratic party, if defeat

ed again by the anti-slavery sentiment as they were in 1848, will disband, and the masses will then unite with us in support of justice, truth and liberty. The defeat of the Democratic party might disband them, and it might not. There is no certainty on this point. If we were to unite with the Whigs, we might, or we might not, defeat the Democrats. If we were to try might not, defeat the Democrats. If we were to try despise us. We should despise ourselver hould succeed, we should become identific with the Whig party, and swallowed up by it. In every aspect in which I can view such a policy, we must lose the moral power which we possess. Standing upon elevated principles—professing, avowing, and proclaiming the gospel which we present to the people—we cannot consent to descend to mingle in such a contest, without a sacrifice of that moral and political influence which now commands the respect of all honest men, and of our own consciences.

Mr. Chairman, I know not the course which the nly can I judge of their future action. A residence of half a century among them has given me some knowledge of their character. Their past action on the subject is 'known and read of all men.' In 1840, when Mr. Van Buren pledged himself to veto bill to abolish slavery in this District, the county in which I reside gave the largest majority against him of any county in the United States, in proportion to its numbers. In 1848, pledged to our doctrines, we gave the largest majority for him of any county in the United States. I mention this to show to the country United States. I mention this to show to the country that we are governed by principle, not by party—that we are not led by demagogues, by designing men.

That people do their own thinking and their own voting. They know their rights, and will maintain

them so long as moral and political action on their part will do it They are at all times prepared to charge their duty. Sir, in 1848, there political effort made to induce our friends there to vote for the present Executive than was ever put forth on any other occasion. Distinguished gentlemen from other States, of great ability, and of antislave, y sentiments, were imported to show us the pro-priety of voting for men who feared to speak in favor of free principles. But those efforts failed, and few men can now be found who will admit that they ever cast a vote for the present Executive, a mar prostituted the power of office to the support men openly pledged and committed to the work of eternizing slavery and the slave trade, and the Fugitive Law. Sir, I will leave the Free the work of eterni Democracy of the Reserve to speak for themselves They have always done that. Nor am I authorized ak for the Whigs or Democrats, although I have been supported for many years by a portion of both those parties; yet I will risk the opinion, that not one half of either of those parties on the Renot one half of either of those parties on the Re-serve will be found voting for Scott or Pierce.

Sir, we are in the midst of a revolution. The two great parties are striving to convert this free government into a slaveholding, a slave-breeding republic Those powers which were delegated to secure lib-Those powers which were delegated to secure liberty are now exerted to overthrow freedom and the Constitution. It becomes every patrlot, every lover of freedom, every Christian, every mm, to stand forth in defence of popular rights, in defence of the rights of the free States, of the institutions under which we live, in defence of our national character.

Sir, I am getting old; the infirmities of age are coming upon me. I must some leave the secure with

which I am surrounded The e conflicts through which I have passed in this Hall are not of a char ter to inspire me with a desire to remain here. The performance of duty, though in an humble manner, has constituted my highest ambirion. It is uncertain whether I shall again address this body; but one thing I ask, that friends or foes, here and elsewhere on this and in coming ages, shall understand, whether in public or private life, by the wayside or fireside, in life or in death, I oppose, denounce and reputiate the efforts now put forth to involve the people of the free States in the support of slavery, of the slave trade, and their attendant crimes!

This speech of Mr. Giddings-for its sublime ly defiant tone, its scathing denunciation of slavery and all the abettors of that horrid system, its earnes pledge to renew and extend the agitation of the subject, its bold rebuke of the two great parties and their infamous Baltimore 'platforms,' and its deep pathos surpasses every effort that has been made on the floor of Congress, and will cause the pulse of every reader to thrill, if there runs in his veins a single drop of the pure blood of freedom.

From accounts in English newspapers, it appear that England is getting too warm for our pro-slavery Doctors of Divinity, and they will have to pro-portion of Divinity, and they will have to pro-Doctors of Divinity, and they will have to pro-fess themselves abolitionists, or go elsewhere for glory. Dr. Dyer, of Philadelphia, who was suthoriz-ed to represent the Sunday School Union Associa-tion of America, met, at the meeting of that Society in England, with a cool reception, merely because his anti-slavery sentiments were not known, and because of his silence on that subject. This is a favorable sign of progress, for, if a pro-slavery man should be fellowshipped as a Christian, so should should be leitowanipped as a Unistian, so should the vilest man at Sing Sing, or at Charlestown stone factory. If a man has not learned by this time that American slavery sets at defiance not only every principle of Christ's teaching, but also of humanity, it is a fair presumption that he is too ignorant of the character of Christ and his religion to be called a Christian. The only way to remove the evil of the world is, to disfellowship them; and of all others, od men and the religious should take the lead. It good men and the regions should be matters not if England has even more glaring faults than slaveholding; her religionists can look at us disinterestedly, and can consequently judge righte-ously; and let them inform us of our sin and require us to put it away, and we will do likewise by them. Let this course be adopted by all religionists throughout the world, and the State would follow on with revolution. rapid pace in the path of true glory .- Fitchburg

GONE BACK TO HIS WALLOWING.

Looking over the roll of the New School General ley, who appears to be one of the delegates from the Presbytery of Geneva, N. Y. We suppose he is the same Silas Hawley, who was formerly an agent of the Massachusetts Anti-Slavery Society, and for several years one of the leaders of the 'Christian represented as diminishing themselves, in order to movements, which began in Western New York, and spread thence to other portions country. He has expended any quantity of logic and elequence (for he had a good deal of both,) in showing that the Presbyterian Church was anti-Christian, and little if anything less than a synagogue of Satan. And now behold him a prominent minister of that church, and a delegate to its General Assembly, which holds its convocation in silent and acquiescent proximity to the American slave-pens, the wailings of whose inmates mingle with the hyuns and prayers of the members of that confederaof men-stealers and supporters of slavery. Hawley, like many others, ran well for a season, but when persecution and templation came, he had not the strength of moral principle to enable him to way, and therefore he went back to his wallowing in the mire of a pro-slavery religion.

The Liberator.

No Union with Slaveholders! BOSTON, JULY 9, 1852.

ANTI-SLAVERY CELEBRATION AT AB-

INGTON-JULY 5.

At an early hour in the morning, the beautiful grove at Abington was filled, as never before, with a We have brought Kossuth, for Slavery's sake, down rowded throng of the sons and daughters of New England.

in the shade of the trees. Booths well filled with hope!" wholesome viands, but containing nothing which could intoxicate, stood all around. Every thing seemed to inspire happy thoughts and feelings. Could the mistaken. We will give him a regular Parker Pillspoor bondmen of the South have looked in upon that bury baptism; and, unlike the hero of old, the heel gathering, they would have seen a ray of light even shall not be left out. We would put him in breaking through the darkness which surrounds them, all over, and make a thorough Garrisonian of him, and for the young were at Abington. The young men and then he would stand fire before the hosts of slavery, maidens of old Massachusetts were there, to listen to and be a decent man before the world! the speeches of freemen, and sing the songs of free-

It needs no prophet's eye to see the change which liberty, a German named Schlaeger spoke upon the must follow this agitation of the slavery question. position of the German population upon the question State street influence will perish, and the hireling press of freedom. He stated that the educated Germans of and sin-stricken pulpit will soon be dumb in the America held slavery in abhorrence, and quoted the presence of a generation fast coming on the stage, writings of one of the principal German writers in this to do, as it was never done before, the work the world country, and expressed his belief that the German so much needs-the work of perfect emancipation of population would in the main be found on the side o thought from all thraldom, and the entire destruction liberty. His remarks were received with much ap-

of every vestige of human slavery.

On the arrival of the cars from Boston, we found ing gentlemen were chosen as permanent officers for the day :-

CHARLES LENOX REMOND, of Salem.

Vice Presidents, Bourne Spooner, of Plymouth; Thomas J. Hunt, of Abington; Edmund Quincy, of Dedham; Robert Morris, of Chelsea: Lewis Hayden, of Boston.

Secretaries, Robert F. Wallcut, of Boston :

George W. Putnam, of Lynn; Edwin Thompson, of Walpole. Finance Committee.

James N. Buffum, Samuel May, Jr., Nath'l B. Spoo ner, Samuel Dyer, Elbridge Sprague.

Mr. Remond, on taking the Chair, addressed the semblage in a firm and eloquent manner, alluding, in his remarks, to the celebrated work, ' Uncle Tom's Cabin, and mentioning also the forthcoming work, the . White Slave,' which is, by the way, a continuation of the well known work, 'Archy Moore.'

The hymn commencing with the following line

'Come all who claim the freeman's name.'

Edmund Quincy then addressed the audience. He alluded to the remark of Mr. Remond, in relation to the 'white slave,' and remarked that it was a good term to apply to the great mass of the people of this coun-

There are willing and unwilling slaves in this country. We hear that there are willing slaves if true, more's the pity; but here at the North there are willing white slaves. There are at this moment two vast coffles of white slaves in this country, who have just put on the collar of their masters-and now, marshalled under their political leaders, are ready to do their masters' bidding. The slave, with his eye upon the North Star, is making his way to the land of freedom, and the exodus of the bondman is constantly going on ; and at the North, from the political slavery which exists, men are making their exodus. The large concourse of people assembled this morning in this grove, shows that there are discontented white

slaves here, and that the spirit of liberty is abroad. Mr. Quincy alluded, with indignant eloquence, t the fact that men are outlawed in this country for the banks of the Jordan, many centuries ago, the opinion's sake, and stated that the 'price of blood' was meek and lowly Jesus taught that truth to his folstill upon the head of Wm. Lloyd Garrison. He alluded also to the entire protection which the meanest subject of the British government receives from that government, and contrasted it with the utter denial of all rights of citizenship by the government of this country in the case of any man who dares to speak against the institution of slavery.

If the government of this country will not protect the rights of every man, then that government is a failure! it is no government! it is only a scheme by which certain politicians extract money from the pockets of the people, a great bleeding process, but as far as its existence for the benefit of the people is concerned, our government is a failure!

John Rand, of Milton, then spoke upon the heartlessness of the people in their celebration of the 4th heavy, rather than joyous and light-it is not (Henof July, and he thought these celebrations were like ven is my witness!) for any lack of true patriotist

ENGLISH RELIGIOUS PELLOWSHIP. [Vermont farmer's boy, who made too big a boo for a] little colt.

The President then introduced Wendell Phillips. Mr. Phillips said, that beside the large gathering here, he understood that there was one man here vesterday, for he heard that an unfortunate Whig. anxious to prevent this meeting, had hired this ground of the proprietor some months ago for the fourth! of July, and had it all to himself! and we hope enjoyed it himself! (great laughter,) and decided would go for Scott or Webster! (Laughter.) All new ideas, said Mr. Phillips, are kept out of old

organizations. You get into a crowded omnibus presently the door opens, and a man asks if there is not room for one more? You all move up closer, and at last the stage proceeds; the door opens again, and another asks 'Is there not room for one more?' and the man for whom you first made room is the first one to cry out, 'No room, keep him out!' So of these politicians; they get in, and their object is to keep all truth and justice out, for it makes them uncom ble. The tories of '76 tried to keep Hancock and Adams out, but they got in, and revolutionized the country. We shall also get in, and we will make a

The Yankees have the reputation of guessing and calculating; but there are some Yankees who cal neither guess nor calculate; and Daniel Webster is one of them. He guessed he should get the nomination at Baltimore, and didn't get it. He and his Assembly, we find the name of the Rev. Silas Haw- friends calculated he would get 159 votes, and he got only 30 !

In Milton's second book of Paradise Lost, the enter the gate. Any true man must dwarf himself in these days to enter any political pandemonium. We had a mighty friend of freedom here in Faneuil Hall. I mean the Free Soil Senator from Massachusetts. He Christian, and little if anything less than a synagogue dwarfed himself to get in, and will probably never again attain his full stature.

Mr. Phillips spoke most eloquently of the grand latent powers of the negro race, and spoke of the development which the hand of God shall yet make of their noble characteristics. He also reviewed the course of Kossuth in this country. Kossuth, (said Mr. P.,) lost the right arm of his power, because he descended to calculate-to calculate his chances for his plans for Hungary, by measuring how much of truth the Whig party would bear, and how much the Democratic party would allow him to utter. Then he was shorn of his great strength-the mighty influence which he wielded abroad was gone! that power which enables a man of genius, a true hero, to raise half the world into a tempest, and discharge it on the other!

The man who 'would not meddle with our dom tic politics' has meddled with our domestic politics, and gives advice to the Germans of New York in reference to supporting Frank Pierce for the Presidency !

We in this country are the great tempters of all Eu ropean friends of freedom, and heroes of the old world. to ruin! We promised him 'material aid,' but like all devils, we have tempted and ruined him-have The carriages and horses stood almost innumerable 'kept the promise to the ear, and broken it to the

The only safe way for a foreigner to do, is to com to us and let us give him a character which cannot be

The meeting then adjourned for an hour.

AFTERNOON SESSION. After singing a hymn of plause

The President then introduced to the audience the large concourse of people around the speakers' Rev. Theodore Parker, of Boston. [We hope to get stand, and that faithful friend of the slave, Parker from his own hand a sketch of his speech for the Pillsbury, addressing them in an animated strain, upon Liberator, as we could do no justice to it, if we should the duty of the friends of truth and freedom. At the make the attempt. It was listened to with marked close of Mr. Pillsbury's remarks, Francis Jackson, of attention and delight by the great assembly, and his Boston, called the meeting to order, and the follow- presence added much to the interest of the occasion.] Rev. Mr. Foote of Canada spoke upon the faithfulness of the Liberty Party to the cause of the slave, and alluded to the matter of the rescue of Jerry at Sy

> Mr. Foote said he might as well say it first as last, he loved the Garrisonians, but thought the Liberty Party occupied the best position, paying a merited tribute t

the noble Gerrit Smith. Mr. Garrison replied in a few words, and a short and kindly discussion arose on the relative positions of the Liberty Party and those who are called 'Garrisonians. Mr. Garrison heartily responded to the sentiments uttered in relation to Gerrit Smith, and gave due praise to those who so nobly rescued Jerry, but called the attention of the people to the fact, that the non-voter and Garrisonian, Samuel J. May, of Syracuse, was alleged (and nobody seemed to doubt it) to be in no small degree, by his active influence, the man who did most to produce that power which took the fetters off the slave

Abby K. Foster added a few words. She said, let us do justice to all who strive for the cause of the slave. Each has the right to choose their own path of duty. Honor to the Liberty Party of New York for their de votion to the cause of freedom. Honor to Gerrit Smith and Wm. Lloyd Garrison. Let us be kind one toward another, for we have enemies enough to encounter without finding fault with each other. This sentiment was heartily responded to by all present.

In the course of the above discusion, J. N. Ruffum of Lynn, 'asked leave to state a fact,' which fact was, that when on a visit to Washington, a short time since, he saw several members of Congress in their places reading the Liberator; and they were among the black slave population of the South, and, passed from hand to hand there, and read with avidity. So if any body supposed that we were unnotic ed by the pro-slavery people, they were mistaken. Our influence is not, perhaps, so apparent as that of noisy politicians, but it was real, constant and increas

The President then introduced the Rev. Caleb Stet

Mr. Stetson expressed his abhorrence of slavery and wished that a new language could be invented in which to denounce the horrible system. He spoke of the recreancy of the people, and contrasted the practice of this government with the spirit and principles of our fathers. He looked beyond the Declaration of Independence for the truth of the equality of man. By lowers and the world; and even then, that truth was not new-it was true from eternity, and belongs to

Mr. S. urged, with earnest eloquence, the duty of regarding all as brethren, and thus fulfilling the command of God, the Father of all.

Mr. Garrison then addressed the audience. He spoke of the vast throng assembled there to celebrate. as it should be celebrated, the anniversary of American Independence. It was a cheering sight. He sai -- If, Mr. President, I am not found participating in any of the popular celebrations of this day-if I join no estentatious procession—if my voice refuses to rai a shout of exultation, or to mingle with others in singing triumphant songs-if my heart is sad and

nor because I do not cherish the strongest love for the land of my nativity, but precisely for that very reason. With millions of our fellow-countrymen in chains this is a day for deep humiliation, not for rejoicing. The nation should be clothed in sackcloth and ashes, instead of indulging in festivities.'

Mr. G. spoke of the doctrines of the Declaration of Independence, and enforced, with more than ordinary and four Secretaries. power, the tremendous truths therein contained. He ontrasted the slight oppressions of our fathers with those of the slaves of our land, and in an eloquent length, mingling the sublime and the ridiculous, the and fervid speech portrayed the duty of the people in true and the false, the right and the wrong, in abou relation to slavery; - pointing to the many encouraging signs of the times which are every where visible, as inducements for renewed zeal and courage. It is to be regretted that no phonographic report was obtained of the splendid speeches made: they

Abby K. Foster spoke a few words upon the duty omen to advocate the cause of the slave, regreting that Miss Holley, who had been announced to speak, was not able, on account of her health, to at Baltimore was binding on all true Democrats! the auction block, and sold for purposes of pollution, woman should be on the anti-slavery platform, in large numbers, pleading for her sister in bonds.

were all of a superior excellence.

After a few indignant words from the President pon the idea of 'colonizing the colored population of America,' which elicited the loud respon audience, the interesting services terminated by singing the hymn, beginning, 'Ho! children of the brave, Ho! freemen of the land, That hurled into the grave Oppression's bloody band—

Come on, come on, and joined be we To make the fettered bondman free! Three hearty cheers were given for the anti-slavery cause, and the immense concourse, happy in the recol-lection of a day spent in the service of God and Humanity, departed to their homes, still to labor and pray till the last fetter is broken, and the last slave G. W. P.

The collection made by the Finance Committee

THE DAY IN BOSTON.

At a very early hour in the morning, the usual hildish and annoying demonstrations of 'patriotism' commenced in the continual firing of crackers, small that not less than five thousand persons were present arms and cannon. We shall merely take a glance at the public celebration of the day by the city authoritent erected on the Common being sufficient to acties. A civic procession was formed at the City Hall, and marched to the Park Street Church,-the First Regiment of Light Infantry doing escort duty, six were made by the Chairman, Hon. John P. Hale, companies being on the ground with their ridiculous Hon. John G. Palfrey, Hon. Henry Wilson, Hon. Edcostumes and murderous weapons. When will the day arrive, that shall cover the military profession with disgrace, as diametrically hostile to Christianity, and destructive of all the ties of human brotherhood? len, Joshua R. Giddings, Charles Sumner, and Sal-While it is honored, or even tolerated, no people have a right to call themselves civilized. With what face and determination to support the Free Soil principle can any man pretend to be a follower of Jesus Christ Resolutions of a determined character were adopted and a friend of peace, who gives the slightest countenance to that bloody profession? By various sure by an earnest and resolute purpose. So much for tests, the American church and clergy have been Baltimore platforms and Congressional finalities and proved to be exceedingly corrupt and wicked; but compromises, with a view to suppress the rising spirit by none more clearly than the sanction they give to of freedom at the North! The signs of the the army, navy and militia, and the war making power as vested in Congress. For them to pretend that the weapons of their warfare are not carnal, that their trust is not in man, that they belong to a kingdom not of this world, is amazing effrontery. They believe in bayonets, swords, revolvers, muskets, cannon, bombshells, forts, arsenals, military academies, strategy, a national flag, and the like, ad infinitum. On these they rely for protection and security, and beyond these they have no faith in God. Their religious profession is their opprobrium, or at least ought to be, and ultimately will be.

Remembering-by way of illustration and tary-the millions of chattel slaves in the land, let us see what took place at the Park Street Church. A song, 'Hail, happy day,' was sung by a choir selected from the Public Schools. Did the thought occur to those children, that they had no more right to be free and joyous, on that occasion, than the slave children of the South, for whom there is no 'happy day'? Another song, 'Freedom's Land,' was sung of the public mind.' The characters she portrays are, in with as much complacency as though no such being as a slave existed on our soil. And this, too, in view of the Fugitive Slave Law, and in the city in which Thomas Sims was officially seized and dragged back to bondage ! Next, the Declaration of Independence was read, on hearing which, the whole assembly should people. It is for sale at the Anti-Slvery Office, 21 have been filled with shame and confusion of face. sung a 'Song of the Pilgrin George Lunt,' whose professional zeal in behalf of the slave-hunters has given him as detestable a conspicuity in this region as his natural insignificance will allow. It is enough to make the bones of the honored dead rattle in their coffins at the pretended reverence for their memories, by one so cold-blooded and unprincipled as himself. But in all ages, the disgusting fact has been witnessed, that the greater the time-server, and the more lost to every sentiment of manhood, the more disposed he is to cover with the slime of his adulation the dead saints and heroes. The oration was by Rev. Thomas Starr King, whose selection by our slavecatching city authorities is the worst thing we know of him, and who should have regarded it as a reflection upon his Christian integrity, rather than complimentary. Mr. King is one of the ablest and most eloquent occupants of the pulpit in this Commonwealth, and somewhat imbued with the spirit of reform, but necessarily cramped in his position. His theme was the Or- the Executive Committee of the Rhode Island Antiganization of Liberty on this Western Continent We Slavery Society. The editorial is in relation to hope he did not forget to say something about the Or- written placard, placed on a board in front of my ganization of Slavery on the same Continent, and its store, at the time the bells were tolling on account of omplete supremacy over all things. 'In speaking of the death of HENRY CLAY, -and it still remains there the West, the Journal says, the paid a high culogy in the day time. I have also a large printed placard

to Mr. Clay, designating him as the Great Commoner,-the Chatham of this Republic.' For Commoner read Compromiser, and for Chatham read Machiavelli. The career of Henry Clay was stained by gambling, beings! Are not such a people hypocrites! duelling, debauchery, profanity, man-stealing; and he ry should rot, and not be honored. The execrations of emancipated one of his slaves by his will; and no alike petty and gigantic. His selfishness was supreme, his ambition Satanic. In religion he was a dissembler, villages combine to celebrate his obsequies, and the whole land be covered with the habiliments of mourning on account of his decease, his character remains unchanged; he is none the less guilty; the hideous fact cannot be blotted out, that he lived and died a man-stealer, and the remorseless enemy of the entire colored population of the United States, whether bond or free. The universal respect that is paid to his memory is only a proof, and full proof, of universal demoralization. To be honored by a people who traffic in human flesh, and whose efforts are pledged to eternize slavery, is in the highest degree conden natory.

After the oration, the procession was again formed and under the same escort proceeded to Fancuil Hall, where the usual dinner was served up, and the usual amount of wine-bibbing and toast-offering resorted to Mayor Seaver presided at the table, and in the course of his speech 'feelingly alluded to the death of Mr. Clay, and said we should remember all our great men, ong whom he mentioned Washington and Webster It is added that 'a perfect torrent of applause' followed this reference to the Northern spostate; evincing the very low moral state of the great body of thos who were present. Posterity will render a very different verdict.

In the evening, a brilliant display of fireworks was itnessed on the Common by a vast concourse.

HON. ROBERT RANTOUL, JR.

This gentleman-now on a visit from Washingto -took occasion, on Monday last, to address his con stituents, in Mechanies' Hall, Salem, in regard to his present position and future course. The convention organized by the choice of Hon. George W. Pike, of Stoneham, as President, with twenty Vice Presidents On presenting himself, Mr. Rantoul was received

in a very enthusiastic manner. He spoke at some equal proportion. As a whole, it was adroit, decep tive, unprincipled, pernicious. Mr. R. thought ther was 'nothing so favorable to a healthful developmen of our free democratic institutions as an occasiona recurrence to the FUNDAMENTAL PRINCIPLES on which those institutions are based'; and to show his appreciation of them, he wound up (after any amount of patriotic' talk) by going 'hook and line' for PIERCE and KING, and maintaining that the party nomination True, he was opposed to the Fugitive Slave Law, though not to slave hun ing in a constitutional way true, he and his constituents had been dishonored and rejected at Baltimore, but that outrage was to be verlooked; true, he said 'no sane man believes ir any other finality than the universal emancipation of every soul from the dominion of another'; true, he affected to regard slavery as a sectional issue, and he was for getting rid of sectional parties, feelings and plans ;-nevertheless, he should stand by the party, though openly pledged to guard and protect the slave system, and vote for Pierce and King, who stan committed in favor of perpetuating the Fugitive Slave Law, and suppressing all discussion of the subject of slavery !! He did not mean or wish to meddle with slavery at the South, and wanted the South to mind its own business without intruding upon the affairs of the North. So much for the moral honesty and consistency of Robert Rantoul, Jr. ! So much for the 'Free Democracy' represented by him! A people who can swallow such stuff as he gave them must be both morally and intellectually besotted.

PREE SOIL STATE CONVENTION.

On Tuesday last, a large and very spirited Free Soil State Convention was held at Worcester, with reference to the Presidential struggle. It is estimated -neither the spacious City Hall nor the immense commodate the throng. Hon. Stephen C. Phillips, of Salem, presided on the occasion. Eloquent addre ward L. Keyes, Hon. Amasa Walker, Erastus Hopkins, Esq., William A. White, Esq., and others. Let ters were read from Hon. Horace Mann. Charles Almon P. Chase, expressing wishes for the success of are most cheering.

A NEW WORK.

Those who have been thrilled by a perusal of 'Uncle Tom's Cabin,' and had kindled within them an interest in that kind of literature so purely American, will be profited and quickened in their anti-slavery feelings by a perusal of a work just issued from the press in Pawtucket, R. I., entitled 'THRICE THROUGH THE FURNACE: A Tale of the Times of the Iron Hoof' - by Mrs. Sophia L. Little, a lady well known for her literary ability, her generous philanthropy, and her fervent piety. In her Preface she states that this volume was written the autumn after the passage of the Fugitive Slave Law, but circumstances prevented its immediate publication. 'It was not,' she says, 'till I had decided to publish it, that I met with that wonderful book, Uncle Tom's Cabin. Thus while my little bark lay hindered in port, God the main, delineations from the life. There are some thrilling passages in the work, the design of which is to show the operations of the Fugitive Slave Law, and thus concentrate upon it the moral indignation of the Cornhill, and also at the bookstore of Bela Marsh, 25 as precious, as the gold of Ophir. The opportun Cornhill, Boston - price 50 cents, bound in cambric, was provided for him by the ene or 33 cents in paper covers.

IMMENSE GATHERING AT ABINGTON.

In another column we have given the proceedings of the truly rational and glorious celebration of the birth-day of American Independence, under the direc tion of the Board of Managers of the Massachusetts A. S. Society-but in a very brief manner. The scene was in the highest degree exhilarating. The concourse present was immense-certainly, not less than fiv thousand, in the beautiful Abington grove, - and not a whisper was heard in opposition.

THE HONORS PAID TO HENRY CLAY. PROVIDENCE, July 3, 1852.

FRIEND GARRISON : Enclosed, I send you a paper of this city, of to-day The Editor is a professed Abolitionist, a member of

designed for Independence day, as follows :-

A nation of Slaveholders prating about Liberty, as holding in Slavery more than three millions of huma

Perhaps the Editor, or some other, may think such has cursed the land to the latest posterity. His memo- rebukes are uncalled for. I think the public con science here is perfectly paralysed; dead to religion illions of slaves now clanking their chains rest upon morals and Christianity. People and priest, profess his head. There is, as yet, no intimation that he and profane, all, it seems, have united to uphold ar sustain the 'sum of all villanies,' American Chattel probability whatever that he did so. His villany was Slavery. Anything that is truth is proper to use to wake up the consciences of the people; -at least, think so. The Anti-Slavery of this city has nearly in politics a profligate. Though ten thousand towns died out, along with Free Soilism. There are a few yet, who have not bowed the knee to Baal, and one at least who never will.

The Editor of the Mirror may think it is bigotry to put such a sentence before the eyes of the people o this city; but a Methodist class-leader, (who read it,) said, 'There was more truth than poetry in it.' I the Editor will allow me a column in his paper, (which I know he will not,) I think I could say som thing about the gentlemen who control the Press in this city, which would make some of their Editors think they had better go to hoeing corn, than to sell their manhood as they do. Yours,

SAMUEL W. WHEELER.

The writer of the letter, given above, is one of those rare men, 'of whom the world is not worthy, animated as he is by the spirit of primitive Chris ianity, world-wide in his views of human brotherhood, instant in season and out of season in bearing a aithful testimony against popular iniquity, a thorough non-resistant, an unflinehing friend of the slave nost exemplary in his walk and conversation, ever rejoicing in the cross and despising the shame, and true to his convictions of duty, at whatever With him, religion is not a mere sentiment, but a living principle-not an abstraction, but a practical matter. No man is farther removed from 'bigotry'that charge against him, by the Mirror, is simply

absurd. The following is the article in that referred to in the letter of friend Wheeler, pend to it a few brief comments.

BIGOTRY. A correspondent sends us cation, complaining of a bulletin dist of the store of a distinguished 'philan this city, on the 30th of June, when of Henry Clay. (2) The bulletin as large crowd was gathered, read as a manity hath no tears or sorrow to m death of slaveholders, and other opphuman race.' (3) This was uncoubted a very severe rebule to all. a very severe rebuke to those who experience feeling of respect even for the talents of M Our correspondent was shocked at su [to] the departed statesman, (5) and co

[to] the departed statesman, (5) and comments severely on the man who could thus set at all rules of common respect for such eminent.

At proper times and in proper place, we objection to speaking, or having others a condemnation of whatever men conceive in the condemnation of whatever men conceive in the condemnation. errors of departed men, who have been before the public. (7) It may be nee before the public. (7) It may be necessary for instruction of the living. But there is a class of whose organization fits them for kind of mentiters, to harrow up every bad feeling in man's me by their ill-advised and untimely, harsh and nant way of presenting their objections to saw which they differ from. (8) Moreover, this class the mentite from everybody. It is their mentite from the composed to everything and say the desired to be opposed to everything and say the composed to everything and say the say of the composed to everything and say the composed to everythin drink to be opposed to everything, and see qualities of nothing. (9) Our correspon excuse such unfortunate men, and rem they as naturally look for men and que they as assuming now for men and quanties to late and oppose, (10) as the majority of markind de to love and admire. Undoubtedly, they have their re-

(1) This is a very contemptible sneer, and all the more so from the pen of one who has professed to be among the most radical of reformers. It is endent that a residence in Rhode Island, and an occupancy of the editorial chair, have not improved either the man ners or the morals of the editor of the Mirror. Will he pretend to doubt the disinterested philanthropy of SAMUEL W. WHEELER, by any standard to which he holds himself amenable?

(2) Is it for a member of the Executive Com mittee of the R. I. Anti-Slavery Society to talk of profound respect for the memory' of the blood stained author of the Missouri Compromise Pandora's box without even hope at the bottom of it. An incorrigible slaveholder, the unblushing vindicator of slavery, and the head of the coloniza spiracy for the expatriation of the free people of color The whole city of Providence is dead to the cause of suffering humanity, and therefore its realiness show 'profound respect' to him who, whilst living was the deadliest and most active foe of that cause.

(3) And what can be more true, or more pertine more timely, than such a sentiment? It deserve to be written in starry letters upon the sky.

(4) And that it was such, and felt to be such, evident from the perturbation that followed. It was equivalent to the strange 'hand writing upon the vall,' in ancient Babylon, when ' Belshazzar the ki made a great feast to a thousand of his lords'-ti interpretation of which is as applicable in the prese case, as it was then: 'Thou ART WEIGHED IN TO BALANCES, AND ART FOUND WANTING.' When I brightest talents are prostituted to the vilest purpo they are undeserving of panegyric and honor.

(5) No insult, but God's everlasting truth, embodied in the bulletin complained of; none w intended, as the editor of the Mirror knows very we It did not mention the name of Henry Clay; a though it had a special application to him, it only because he was, for the passing hour, the o of special homage. It applies to all slaveholders oppressors with equal personality and directness. Will the pseudo anti-slavery editor of the Min amend it so as to read thus- Humanity hath to of sorrow to shed at the death of slaveholders, a other oppressors of the human race'!! Who is correspondent is, who was so dreadfully 'shocked on reading one of the truest and noblest sentimes ever recorded, we do not know; but he cannot be an better, of course, than the object of his idolatry-s how bad that must be!

(6) 'All rules of common respect for such nent men ' ought to be 'set at defiance,' becauset are vicious in the extreme. It is now, as of old The leaders of the people cause them to err,

they that are led of them are destroyed." (7) Very well-and friend Wheeler took proper time and the proper place to register righteous testimony, 'for the instruction of the li ing.' All honor to his vigilance, fidelity, and m courage! Such a man is almost as rare, and co facture it, nor turn aside to find it. Less he could me

have said, and more he need not and did not say. (8) This is a 'malignant way' of attacking to best of men; it is sheer caricature. The prophe Jesus-the apostles-all reformers, in all ages-in been assailed and misrepresented in a similar and They always mistook the proper time and the prop place; they would persist in harrowing up every feeling in man's nature; and thus they brought up

themselves the fury of the populace! (9) This allegation is at least as old as the phets. 'Now it came to pass, when Jeremish h made an end of speaking all that the Lord had con manded him to speak unto all the people, that I priests and the prophets and all the people took his saying, Thou shalt surely die. . . . And the prince said unto the king, We beseech thee, let this man put to death: for thus he weakeneth the hands of the nen of war that remain in the city, and the hands of all the people, in speaking such words unto the for this man seeketh not the welfare of this people

but their hurt.' (10) This is a combination of slang and falsehood (11) And it is every thing they desire- a or science void of offence, both toward God and town man'; the hatred and abuse of the ambitious, selfish, the time-serving, and the brutal; the estern and gratitude of those who are ready to perish; the benediction of observant Heaven!

Since the above was in type, we have received the following additional letter. It is instructive! PROVIDENCE, July 5, 1852.

PRIEND GARRISON - This is to inform you, the while I was absent from my shop, at tea, this ereals a gang of rowdies, from seventeen to twenty, headed by one Thomas, as I am informed, came from a certain drinking house direct to my shop, and in presence of some thirty or forty others, wrench certain sign-board nailed to one of my shop windows from its place, and split it in several pieces, stone post near my door. This board was about 4 1feet long by 18 inches wide, on a post of 3 feet. has been used ever since the war waged upon Max ico, for posting various handbills on Peace, Temper ance, and Anti-Slavery - Lithographs of Webste and others, engaged in supporting slavery and war.

This present spite was occasioned by a written notice, as related in the editorial of the Mirror res paper, sent you yesterday - the said Thomas haring been to my shop on Saturday, and acknowledged that he had twice pulled the placard off from the bost and threatened that if I again placed it there, h would smash the board in pieces, and throw it in the street; so he was as good as his word. Buthe, h seems, with his coadjutors, did not get sufficients on till the bells were ringing their last peals in home of our glorious Union, cemented by the tour asi blood of more than three millions of human being. I am told that several of my neighbors looked of with evident satisfaction, and no attempt was in to stop the men engaged in this pitit What influence the editorial of the Mirror had, il and in producing this outrage, I cannot say: it is selfcient that I know certain language has been used by why the t FRIEND & Permit tilers, bi deeply int first marty pitiatory s tion,) I le

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The lover love reigns triumphant here. The made about law and order, but woe min who dares to speak out against the which is so rampant in our country. I raged or disheartened, but am sick of arilenness of a vast majority of the peo-Sover is doomed to destruction; but must it blood? I fear that this is to be the case. raful responsibility rests upon the more no, and respectable of this nation, who regions their sanction to this sum of all vilslavery! O that God would put it heres of this people to 'let the oppressed break every yoke.' For one, as God life, I will 'rebuke and exhort,' as long as eagaged in oppression and wrong. I have engages with cowhiding and horsewhipping, of such things move me. My age (more core years) has been given as a reason thip has not been used. I feel to pity those e necessary for the ere is a class of man kind of moral grang in man's nature, y, harsh and malipections to anything their meat and is their meat and age the good orresponders of language, and to charge home the if in the moral and respectable (so called) in Yours truly, SAMUEL W. WHEELER. QUAKERISM EXPOSED.

KENNETT SQUARE, Chester Co., Pa. } June 30th, 1852.

benit me, through your columns, to give a few ran

tiches of my travels in this land of Quakerism, famous by the Christian character of its early but not likely to preserve uncontaminated its ne, m you will perceive as my story opens. s lith day of last April, two days after the esting anniversary of the return of the er offered by Boston Whiggery, as a proerifice to the Moloch of Slavery, (a sweet ment in the nostrils of the god of this naled the land of Puritanism and sanctimony thought would be a fitting place for the tion of a certain building inhabited by a great has exploits, although of a peaceable characme already better known to the American peoon those of the martial heroes whose ' praises' in all the churches'-I allude to a black familiarly known as ' Uncle Tom.' Since I en in this Quaker State, I have devoted my acipally to the recommendation of this great g of the glorious doctrine of Non-Resistance opposition of the descendants of William that I am sorry to say, that he meets with but for from the body of this non-resistant sect : ch he is cordially embraced by many who have en the strait jackets of this punctilious body. Section that the soly portion of the 'Friends' mour while martyr is, that he is not a real perbut an imaginary one, and they seriously be that their eternal welfare would be endangered

Sids young Quaker lady to me one day, when I ther to purchase ' Uncle Tom,' ' I should think will be a sin for me to read that book.' . Why? il l. Beenuse, said she, tit is a novel, and I do not here it is right to read novels.' 'Ah,' said I, 'then s said reject a thing because a bad use is made it when it is not an evil in itself, but a mighty ense in promoting truth. The novel is often used for dyarpose, said I, ' but you might as well reject on, soul-elevating, enchanting music, a thing so obline in its character, that it is used to typify mjoyments of heaven, because a bad use is made muse that is prostituted to an unworthy purpose Well, said she, ' I do go against all music,' At this ment, a guilty character, in the shape of a bird, urbled forth some delicious notes from an adjoining mt md I remarked that ' it seems God is of a difment spinion from you, for He has caused those notes joy we have just heard. 'O.' said she, 'that is This is a fair specimen of the feelings of a majority

the Quaker seet. They are very particular about

utside of the cup and platter, like their ancient

totypes, the Pharisces of Christ's time. They go good the Puritana of the East, in the "washing of cape and vessels,' and in whitening the outside of ir sepalchral establishments, but are lamentably deficient in the 'weightier matters of the law, judgment, faith and mercy.' To say 'thee and thou,' firstday, second day,' &c., to wear a coat cut in a particular way, and to speak in a particular tone in a meeting, are the sine que non with the brethren, and about enough to waft their souls into the promised howm of rest hereafter. The cries of three millions of slaves fall unheeded on their unmusical cars. War, hecatombs of victims, may still lift its bloody head high up in the land, and they (by their ratice,) care not for its terrific presence. Intemmee may continue to destroy its annual allotment souls, but they decline to 'mix with the reld in plucking the deadly weapon from its hands. the Preshyterians, who resolved that it was a noral sin for a man to marry the sister of his deceased wife, although it was none for him to steal the chila of his own body, and sell them into slavery, they publicly revolved that it is a crime to erect graveine at the graves of their deceased wives, over 16 the wide, 6 inches high, and 4 inches thick; although is no sin to drag inoffensive men out of their meetox for lisping the name of Jesus, I suppose because was such an anti-alavery man. They do not iere it right to 'mix' with the world in overming slavery and war, but it is perfectly proper 'mix' with it in upholding these crimes; conseently the great hody of them in 1848 marched up he polls, and deposited their votes for Gen. Zachopie, in close 'mixture' with that not very a-notify association, the Whig party. One of their host members, in another county, declared that behal a thousand votes, he would cast them all for, and another, that he would go a great vip on his knees to vote for that exulted disciple of These remarks apply to the Hicksites, as well the Orthodox Quakers.

But am departing from my intention of narrating monal adventures in this land of 'straining at a gnat, wallowing a camel.' While in Philadelphia, I nd my way into the 'sanctum sanctorum' of the Scholar Yearly Meeting, being indebted to the simtily of my outward apparel and to my grave counhe for this precious privilege. If the place was time other than the gate of heaven' to my soul, The hog because of any lack of solemnity within its mada. Allow me, at the risk of being considered to describe the sanctuary and the proand of the meeting, as a large portion of your min, like myself, have not often attended Quaker hosings. As I entered the yard, which is a large plate ground, enclosed by a massive brick wall, to the world, and to signify that the worshiplease a pentiar people, and separate from the on the plan of the Chinese wall, of older date, losely scrutinized by two sentrics, stationed mopen shed, so as to be able to inspect all who atappeal to enter this holy place; but, owing to my the first of behavior, I was allowed to pass. The buildof an a large square structure, as plain inside as the wither militarian could desire, and without the father approach to beauty in its arrangements. The ent were entirely destitute of the sinful coloring mahad with which angodly people decorate their pews, ad all was gloriously dull. The room was filled with to with their hats on, principally, which added to is coabre appearance of the place. Pretty soon, an District, and in a very solemn manner, protested than John Poliur being allowed to sit in the meet-This John Wilbur is a noted schismatic, as movements have for some time past disturbed Vict of the Quaker Israel. Another brother then his, and 'rejoiced that grace had been given to

perty and standing, or it would not have allowed to sit there. Another and another followed and then a good many on the other side, each saying about a dozen words, and then resuming his sent : quite a model of action, I thought, for debaters in

> Among other interesting evidences of the reformatoover the land, -a striking proof of the common sense that another of its readers feels and thinks as I do character of their anti-slavery labors, and of their about it. worldly wisdom in the service of the Lord of freedom. My first word relates to the author's ideas as to the thanking them for their advice, among other things, on such a character is, to cause him to cease, at on closely themselves, and cannot be accused of preaching a drunkard, a thief, a murderer or pirate, as such.-

my presumption in intruding into this temple of Qua- 'magnanimity,' 'justice,' 'honesty,' and 'Christia and there is hope for my soul.

clerk of the meeting was so conscientions in regard to do slaveholders ask of us? This is all they want to John Wilbur's sitting in the meeting, that he could satisfy their consciences. not proceed with his labors. Said I, 'Yes, some of Again. The effect of Christianity on the slave. This these Quakers are very conscientious indeed, and yet the author paints in glowing colors. In her view, the they will go and vote for such a man as Zachary Tay- effect of it is to make bim truthful, just, faithful, lor, a slaveholder and a warrior.' Well,' said she, obedient, industrious, submissive, as a slave. Can cannot a slaveholder be a Christian ? I see nothing this be true? So thinks the writer, as she has aimed to prevent a slaveholder from being a true Gospel to show in the character of Uncle Tom throughout sincere, and be a slaveholder, but he could not be a Tom was told to run. He would not, because Christian and be a slaveholder, because a Christian he was a Christian; as though a Christian slave was one who had the spirit of Christ, and knew what would run away from a kind master! So when Cassy was right and what was wrong. She said, 'Certainly takes money from her master's drawer, to assist he one hundred years ago, Christians held slaves.' 'Then,' to escape, Emeline remonstrated and said, 'it would asid I. 'a hundred years ago, Christ must have been be stealing,' because she was more honest and Christian Christ would under similar circumstances.' 'Well,' more industrious, e conomical, and humble and submis she replied, 'Christ might have been in favor of slave- sive than others, because he was more Christian than say that a slaveholder could not be a Christian.' Said the first whisper, an instigation to escape from slavery I, 'Is it uncharitable to say that a thief cannot be a by every right means. It begets self-respect, and thief on the cross, "This day shalt thou be with me in make a slave industrious, but only to free himself and This is the latest gospel with which I have met. An- but only of his time and energies to escape; just as other Quaker told me that it was ' as great a sin to drowning man would be industrious and econo a horse;' and when I told him that when I was asked him obedient and submissive, but to nothing save to me to project him, and aid him in crossing the Ohio freedom; the will and word of his master, or of his not do right in betraying the slave; for God had the call to liberty in his own soul, before he thinks of said, 'Thou shalt not, in anywise, deliver unto his obedience to any thing else. It will make him unto thee.'-he said that he would not trust his mon- hunger, thirst, cold, fatigue and suffering are necessary ey with such a person.

Quakers in Eastern Pennsylvania are pro-slavery, but justice, honesty, kindness, love and forgiveness in that a large majority of the anti-slavery people are Tom towards his masters would have led him to have Quakers; and this, I suppose, is true. Nearly all taken their money, their horses, their clothes, or any the radical abolitionists in these parts are Quakers, thing they claimed as theirs, to aid him to free him who have no sympathy, with their brethren, in re- self from the horrors, and them from the guilt of slagard to this matter; but I think that they err in very. The slave truly loves, forgives and blesses his remaining in these pro-slavery bodies. I rejoice to master when, without injury to him, he escapes from say, however, that some of them are beginning to his tyranny. Cassy was, practically, honest, just and obey the command of God. to 'Come out of her, my loving to Legree, when she took his money to pay he

from the chaff, and in the organization of a true body author of Uncle Tom's Cabin. In her view, God, in

the capable editor of the Freeman, which he has very ing and submissive, till it shall seem good to th much improved under his editorial charge, arose in despot to settle that question. a Quaker meeting in Marlborough, four miles from Again. The connexion of the Christian church with gious feat not being accomplished by them, was or- hearing, in silence, the taunt that is thrown at them main in the house. A large number of the members couraging the cruelty that would chase them from protested against the act of his expulsion, four of our borders.' She speaks of 'Christian and human leaders, and tried in West Chester for the commission escaped fugitives into slavery, as a duty binding or day after the sentence, I arose in the same meeting, ble people, in the free States of the North, deliberat and began to speak of the operations of the Spirit of ing as to what Christian duty could be, as to hunt God, when I was ordered to stop. I declined, unless ing, seizing and dragging fugitive slaves back to pol a majority present desired it, and continued to make lution, heathenism, torture and death. a few remarks, when I was again ordered down, but Dear Garrison, to constitute a church, is it no

of me. It is only \$5. ty disowned them, or had them under dealings. I tions and upholds it. suppose there is no hope for me, if captured. Qua- Harriet Beecher Stowe, by allying Christianity with

I do not feel disposed to think hard of these breth-I hope that all the readers of the Liberator will unite with me in congratulating the warlike sects of Christendom upon this unexpected reinforcement to their ranks, by the addition of the mild Quaker sect to the ble, she proves herself to be a reviler of the Sor bel'igere at forces of God's elect.

CHARLES STEARNS. | principles.

to protest against John Wilbur's being | UNCLE TOM'S CABIN-OBJECTIONABLE CHARACTERISTICS.

LENAWEE, Water Cure, M-n, June 25, 1852. DEAR GARRISON-I have just read the above bool public assemblies, on equally important matters. At It has affected me strongly. It has fascinated and length, the Anti-Wilburites concluded to 'go into the repulsed me at the same time, as a reptile that enchan quiet, and to allow John to sit in peace for the sake you, while it excites your loathing and abhorrence. of peace,' and the business of the meeting was con- had heard so much said in its favor, I tried to like it all, but could not. My moral nature rebelled against some things that seemed to be among its prominen ry zeal of the sect, it was shown that, during the past features. If you have room in the Liberator, I would year, they had printed a great number of pamphlets like to say a word on certain matters relating to elaagainst the African slave-trade, and scattered them all very, suggested by reading that book. I know no

Would it not be best for the Eastern abolitionists to imitate their example in this respect, and get up a book against slavery in Timbuctoo? At length, an slaveholder. Now I conceive that the first, and last, epistle was read from the London Yearly Meeting, and only effect of the Christian spirit and principle in relation to 'standing aloof from the world in be- and forever, to be a slaveholder. A slaveholder, as nevolent operations,' which advice they adhere to such, cannot be improved; as well attempt to improve and not practising in this respect. To their credit, The first manifestation of Christianity -of love, justice, however, I will say, that they have used their influ- purity, honesty-in a slaveholder, will appear in the ence with the Legislature against the passage of the entire and unconditional abolition of slaveholding, in law of the last session, in relation to the use of jails, his spirit and practice. Yet this author talks of which is about the amount of their anti-slavery labors. 'generous,' noble-minded,' 'loving,' 'kind,' 'just,' Let it not be supposed, that I escaped rebuke for 'pure-hearted' slaveholders of the 'virtue,' 'purity,' kerism. Not long after, I was approached very timilly by a conscientious brother, boarding for a few liabilities of the chattel principle; who herd men days where I was residing for the time, and told that and women together in concubinage, and hold them I did wrong in attempting to mix with the more holy in a condition in which education, self-respect, purity, brethren; but as I did it from a good motive, the honesty, Christianity, and reverence for truth, justice, ain was considered by all who learned of it as not en-tirely beyond the reach of the atonement of Christ, death. This feeling of regard for the possible goodness, purity, Christianity in slaveholders, as such, Just after the close of this meeting, the following pervades the entire book. True, the author paints conversation took place between one of their some slaveholders as fiends, but she admits, throughgreatest female preachers, an aged mother in Israel, out, that they might be angels, and still hold and use and myself. This pious Deborah remarked, that the men, women and children as chattels. What more

ster.' I replied that a man might possibly be When about to be torn from his wife and children, in favor of slaveholding; for a Christian acts just as than Cassy. So Tom is often represented as being holding then ? I thought this was doing pretty well they. Now, the first breathing of the Christian spirit for a Quaker. She said that 'it was uncharitable to in the soul of a slave is, an aspiration for freedom; Christian?' 'Yes,' said she, 'for Christ said to the resolution to be true to himself. Christianity will Paradise," and there is no proof of his repentance.'- others from slavery; it will make him economical, help a slave escape from his master, as it was to steal cal only to get out of the water. It will make at the South, what I would do if a slave should ask the mighty impulses and aspirations of his soul after river, I replied, that, according to Scripture, I should master's allies, will be nought to him. He will obey master the servant that has escaped from his master patient and long-suffering; but only under whatever to break his bonds. Patience and endurance in But do not let me be understood as asserting that slave point only to sufferings, dangers and death to all the Quakers are of this hypocritical character. An gain his liberty, and that of others. Christianity intelligent ' Priend' tells me, that a majority of the will make slaves honest, truthful, forgiving; but

way to Canada. God, in the heart of a slave, is but In this neighborhood, a movement is on foot, which a call to freedom; and an instigation to exert his own I hope will result in an entire separation of the wheat will and energies to obtain it. But so thinks not the the slave's heart, is but a call to submit the question Events have recently occurred in this county among his liberty to the will and pleasure of his master, and, the Hicksites, which will hasten the development of in the meantime, to endure all the cruelties and this movement. A few Sundays ago, Oliver Johnson, horrors he shall see fit to inflict on him, uncomplain-

here, and mentioned the name of Jesus. He was slavery. The author represents the church of Christ immediately ordered to stop, and two men were com- as made up, in part, of slave-traders, slave-hunters and manded to drag him out of the meeting, which reli- slaveholders. She speaks of the church of Chris dered to be performed by a constable. This man's and shrinking from the helpless hand they (the courage also failed him, and Oliver was allowed to re- fugitive slaves) stretch out; and by her silence en whom, together with Johnson, were arrested by the people actually recommending the remanding of this crime, and fined \$5 each, and costs. The Sun- good citizens; and of kind, compassionate and estimate

was told by some that I had a right to speak. I final- sary that persons have the spirit of Christ? Or b ly desisted, and considerable discussion took place governed by the principles of common justice and upon the subject. My interruption of the 'quiet' of honesty? Truth, justice, honesty and kindness, are, the meeting was considered a crime also, and by three in their very nature, hostile to slavery, and never did o'clock in the afternoon, a constable was in full chase and never can have any harmonious union with it of me; but from the last advices from the scene of These attributes never shrunk from the helpless hand action, it appears that his labors have not been bless- of the fugitive, stretched out,' never 'chased a fugied with that success that should always crown efforts tive from our borders; 'never, by silence or other in so good a cause. They do not consider my capture wise, aided in remanding escaped fugitives into sla of any very great importance; for although they very; and never, for one moment, 'deliberated as t have offered a reward for my body, it is so small that the duty of returning fugitive slaves,' or of executing it does not excite the cupidity of the people enough the fugitive law. All is as loathsome and abhorrent to induce anything like a general turn-out in search to them as is falsehood to truth, injustice to justice hatred to love, revenge to forgiveness, cruelty Public opinion became so strong against these mil- mercy. A heart touched by kindness, compassion itant Quakers, that, although they were determined and purity, shrinks from all contact with slavery. If to be revenged upon the anti-slavery agitators, by to be a Christian be to possess these attributes, then having them fined, yet they actually paid the fine no . Christian people' ever recommended or conniver themselves, rather than have their brethren go to at, even by silence, the seizure and return of a fugijail; but in my case, it is said, the grace of God in tive slave. Just so far as the church of Christ is their hearts will not extend thus far-that I was not tinctured with justice, truth, honesty, just so far is a member, in any shape, while those other brethren she is actively opposed to slavery, and to every law, were or claimed to be, although the pro-slavery par- constitution, custom, book, or confederacy, that san

ker fury will, it is said, without a doubt, consign me slavery, in possible harmony, and by opening the to an abode in West Chester jail; so that my next Christian church to receive slaveholders into a loving communication for the Liberator may be from the embrace, while they remain such, has done what she same kind of a place, that the first one I ever sent to could to make that church and that religion the the Liberator was from, twelve years ago, when I was scorn and execration of all that is pure, truthful, imprisoned in Hartford, for refusing to pay a military compassionate and just. I do not believe that any human being, guided by the spirit of Jesus, can hold a slave, or confederate with slavehunters and slaveren, however; for I know that my ancestors in New drivers in Church or State, even ' to establish justic England treated their ancestors most horribly, and and secure liberty; or, by direct assistance, or by why should I complain of their retorting upon me? silence, sustain or connive at this sublimate of fraud selfishness, robbery, eruelty, adultery, and every conceivable crime; and, when the writing of Uncle Tom's Cabin teaches, as she does, that this is poss God, and an efficient enemy to his spirit and his

Again. Colonization-yes, COLONIZATION! To Connespondents. A communication from Dr. Hear her arguments for this scheme of injustice and Grandin, of Portland, on the use of Chloroform inhumanity. 'The sympathies of the oppressed of Letter No. II. from 'Silona'—a rejected communithis land should be with those of their own color, cation of Daniel Foster, respecting the Wesleyan and must be; their own hearts tell them this. They should and must feel themselves identified with the African race, and not with the Anglo-Saxon. They Justice —are among the articles on file for insertion should yearn for an African nationality. They want in our next number. Our grateful acknowledgments a people that shall have a tangible, separate existence of its own.' They cannot 'look for this in Hayti.' Portsmouth, N. H., for his kind letter and its 'mate-They cannot look for it in this republic, in England, rial aid.' in France, on this, or on the European or Asiatic continent; only 'on the shores of Africa.' There they find a 'republic of picked men,' energetic, selfdevoted, whose nationality is acknowledged by France and England. There they should go, and 'find themselves a people.' The struggle between abolitionists and colonizationists, seen from a proper stand-point, would be all in favor of colonization The Providence of God has provided a refuge in Africa. This is, indeed, a great and noticeable fact.' Many have used colonization to retard emancipation. 'But, the question is, is there not a God above all man's schemes? May He not have overruled their designs, and founded for the oppressed negro a nation by them? Let the colored people hold on to colonization with all their might'; for 'the whole splendid continent of Africa opens before them and their children. Their nation shall roll the tide of civilization and Christianity along its shores, and plant there mighty republic that, growing with the rapidity of tropical vegetation shall be for all coming ages.' What can the free colored people do for the slaves? 'Can they break their chains? Not as individuals; but let them go to Africa-tlet them go and form a nation, and then they can speak. A nation has a right to argue, remonstrate, implore, and present the its race, - WHICH AN INDIVIDUAL HAS NOT.' The colored people should 'not want to live here-they should want a country, a nation of their own.' 'In Africa, they can have it, and no where else.'

Such are the author's arguments in favor of that unrivalled scheme of malignity and oppression, the American Colonization Society. They are but the ry and Practice of Water-Treatment : Special Patholechoes of the arguments, by which the negro-haters ogy and Hydro-Therapeutics; Application to Surgiof this republic have for thirty years been seeking to cal Disenses; Application of Hydropathy to Midwife drive the free colored people from this land; and the ry and the Nursery; with a complete Index. By R author, in repeating them, though she could paint the horrors of a slave auction and a slave plantation, is but a counterpart of Henry Clay and Daniel Webster. whose names, on the records of eternity, will stand first on the list of unscrupulous tyrants, of despisers of humanity, and blasphemers against God.

I could not but weep tears of mingled pity and indignation over one, who, after moving and melting and swaying my heart and sympathies as this writer had done, should wind up by identifying herself, and seeking to bring me into harmony, with men of such cruel, stony hearts, and bloody hands. I could not but cry out, respecting them all, in the unalterable but saddened purpose of my soul, 'Get thee behind me, Satan! Oh, full of all subtlety, thou child of the devil, when wilt thou cease to pervert the right ways of the Lord?"

I wonder not at the unprecedented popularity of Uncle Tom's Cabin. The conscience of this nation is lashed to madness by uncompromising Anti-Slavery. Uncle Tom's Cabin comes as a quietus, to some extent. Thousands will be satisfied by reading and praising it. The deadliest enemies of immediate, unhold, whip, buy, breed and hunt slaves. God grant

MEETINGS IN NORTH BROOKPIELD.

FRIEND GARRISON-On Sunday, June 27, Sallie Holley, Wm. B. Stone, and myself, held an anti-sla very Convention in North Brookfield. This place is covered like a pall with an orthodoxy that can allow its subjects to vote for slaveholders, and still sit quietly at the communion table. Of course, our meetings were small, though the audience that gathered listen ed with apparent interest.

At the third service, we expected a full hall, as on similar occasions it had been filled; but to our surprise, it was scarcely larger than the previous meetngs. It was all accounted for, however, by the fact that they had recently had a revival, and the young people were invited, at that hour, to a sermon prepared especially for them. If they could have listened to the words of Sallie Holley, at that hour, urging the claims of God's poor, and the Christian's duty, they would have received higher ideas of life and its duties than they now have. Amasa Walker, who was eeting, expressed his unwilling. ess to be connected with any national institution, as in the present circumstances it must be pro-slavery.

Our friend James Dunean generously paid all local expenses, and gave us, also, the abundant hospitality

On Monday evening, June 28, Sallie Holley gave an anti-slavery lecture, in the Methodist Hall, in West Brookfield. It was well-filled; and in her own beautiful and impressive manner, she presented the moral bearings of our cause to an audience evidently deeply interested. Deacon Henshaw volunteered to defray the local expense.

On Sunday, July 8, Wm. B. Stone and myself held meetings in Ware Village. There are five worshipping denominations there, so that our meetings during the day were small; but, at the third meeting their ample town hall was filled. The dreadful guilt of the two great political parties was thoroughly exposed, and though the fullest opportunity was given, o man attempted to ward off the condemnation, which all seemed to feel, that Whigs and Democrat had heaped upon themselves at Baltimore. Wm. B. Stone, with great faithfulness, laid bare the guilt of the church, and of the Orthodox of Massachusetts, especially, who, in their recent meeting at Lowell received a delegate fresh from communion with slave. holders in Charleston, S. C., and then invited him to ssist at their sacramental board! When will the church learn, that it 'cannot drink of the cup of the Lord, and the cup of devils'?

Yours for the slave, LUCY STONE. West Brookfield, July 6, 1852.

THE RIGHTS OF WOMAN.

Extract of a recent letter from Rev. SAMUEL MAY, of Syracuse, N. Y. :-· Just previous to the meeting of the State Temper

ance Convention, recently held here, [in Syracuse,] received a letter from the Women's Temperance Society of Rochester, asking if delegates from said Society would be received in the State Convention. I laid

again to come out of their appropriate sphere! Suffice it to say, that, after a discussion of two hours, the anti-woman party prevailed by a majority of 63 to 59. I then gave notice, that these ladies would give ad-

dresses on temperance at the Wesleyan Methodist Church; and, last evening, we filled that church to its utmost capacity, and listened to an excellent address from Miss Anthony, which, with our Resolutions will be published."

While the conduct of these clerical opponents of woman, as an equal co-laborer on the platform of humanity, excites our pity and disgust, it is gratify-ing to know that they barely succeeded in their pur-pose; and most creditable is it to those who gave humanity, excites our pity and disgust, it is gratifying to know that they barely succeeded in their purpose; and most creditable is it to those who gave the proscribed the right hand of fellowship, and obtained for them a public hearing.

The Whig Platform.—Horace Greeley says of the new Whig Platform, in the Tribune of Saturday, that it is a thoroughly hunkerish piece of joiner-work, concocted of Southern pine, and rather awkwardly polished." tained for them a public hearing.

THE WATER CURE JOURNAL .- A new volume com sences with the present July number. Published monthly : illustrated with engravings, exhibiting the structure, anatomy, and physiology of the human body, with familiar instructions to learners. It is emphatically a Journal of Health, designed to be omplete Family Guide in all diseases.

TERMS.-Only One Dollar a Year, in advance. Please address, post-paid, FOWLERS & WELLS No. 121 Nassau street, New York.

A few brief editorial notices may be acceptable to those unacquainted with this Journal. We copy

From the New York Tribune. 'The Water Cure Journal holds a high rank in the science of health; always ready, straight-forward, and plain spoken, it unfolds the law of our physical nature, without any pretensions to the technicalities of science, but in a form as attractive and refreshing as the sparkling element of which it treats.'

From the Fountain Journal.

Every man, woman, and child, who loves health who desires happiness, its direct result, who wants to live while he does live,' 'live till he dies,' and really live, instead of being a mere walking corpse, should become at once a reader of this Journal, and practise its precepts.

THE ILLUSTRATED HYDROPATHIC ENCYCLOPEDIA: A complete system of Hydropathy and Hygiene, An illustrated work with over 300 engravings, embracing Outlines of Anatomy; Physiology of the Human Body ; Hygienic Agencies, and the Preservation of Health; Dietetics and Hydropathic Cookery; Theo-T. Trall, M. D.

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SUPERNAL THEOLOGY, AND LIFE IN THE SPHERES Deduced from alleged Spiritual Manifestations. By Owen G. Warren. Price 25 cents. FOWLERS & WELLS, No. 131 Nassau street, New York, and No 142 Washington street, Boston.

'In this age of inquiry and progress, it will hardly satisfy the thinking mind to deny the truth of any proposition, because it conflicts with old ideas, cher-ished though they may be by a thousand associations, and supported by an array of great names which have given them an odor of sanctity.'—Author.

· Decidedly the most lucid and interesting book re lating to 'Spiritualism' that has been published. If regarded only as a psychological romance, it is better worth perusal than any novel now current. Having found some of the works of this school decidedly hard reading, we took this in hand rather out of regard to the author, (in whose integrity we have all confidence,) than from any attraction to the subject; but, having beauty it, we could hardly lay it down till finconditional abolition do read and admire it—and still having begun it, we could hardly lay it down till fin-hold whip have breed and hunt slaves. God grant ished; and we would advise all outsiders, who would hold, whip, buy, breed and hunt slaves. God grant the very elect may not be deceived; that their antislavery be not diluted; that they may stand firm in the Lord of anti-slavery truth.

HENRY C. WRIGHT.

HENRY C. WRIGHT.

HENRY C. WRIGHT.

THE CHRISTIAN MARTYRS: or, the Duty of Disobedi-ence to Wicked Rulers. A Discourse by J. G. For-man, to which is added a Private Letter to a Pro-Slavery Parish. Boston: Crosby & Nichols.

The following are a few of the notices the Pres has taken of the pamphlet:

'It is a Discourse marked by abundant research scholarly finish, and an unexceptional tone per. —Hon. John G. Palprey, in the Comm 'It is a Discourse which it does one's soul good to read—strong, manly, and imbued with the genuine protestant spirit, fearless and fervid. Mr. F. stands in the front rank of that small band of Christ; true ministers, found faithful in troublous times,'—National Era.

We have read both the Sermon and Letter wit great satisfaction. They have awakened in our minds the sincerest admiration and respect for the author. The pamphlet ought to be sold on every anti-slavery counter, and be extensively distributed and read.'—

Nothing better or more timely has appeared from the press since the passage of the Fugitive Slave Law. The friends of free speech, a free conscience, and a Wm. Lloyd Garrison, in the Liberator.

For sale at the Anti-Slavery Office, 21 Cornhill, and by Bela Marsh, 25 Cornhill. Price 15 cents a copy, or \$1,50 per dozen.

Anti-Slavery Friends Abroad,—Mrs. Follen, we learn from a friend, is still in London, and though in feeble health, has nearly recovered from a recent accident, when she was knocked down and run over by a car-

riage, and, it was first feared, fatally injured.

Mrs. Chapman at last accounts was, with her
ly, still in Paris, but about to make the tour of

Miss Pugh we heard from a few days ago at the tions of their country, does not hold against the ladies. The wide circle of society in which the move, both in the British isles and on the continent, inot unfrequently reminded of the American Institution.—Anti-Slavery Standard.

NEW YORK, July 6.

As the steamboat Hunchback was going into Vanderbilt's landing, Staten Island, about 4 o'clock yesterday afternoon, with a large number of passengers from New York, and a large number were also waiting to return, the bridge suddenly gave way, and precipitated 50 or 60 into the river. Seventeen bodies have been recovered, in all, mostly Germans, and a majority of them females.

New Obleans, July 5.

The Picayune has accounts of the explosion, on Lake Ponchartrain, this morning, of the splendid and switt-running steamer St. James, Capt. Thos. Clark. She was crowded with passengers at the time of the explosion. The utmost consternation prevailed on board, as it became apparent to all that the boat would soon be wrapt in flames, which proved too true, for in a short time after, she caught fire and was hurned to the water's adve. About the start likes was hurned to the water's adve. burned to the water's edge. About twenty lives were lost. Among them are Judge Prescott of the Supreme Court, and J. M. Wolfe, a distinguished lawyer. The sufferings of the victims are described as having been horrible in the extreme. The steamer California hove in sight, and took off the remainder of the sufferers, and brought them to this city.

ty would be received in the State Convention. I laid the letter before the Executive Committee of the State Society, of which I was a member, and they unanimously replied, "Certainly—we can do no otherwise than receive them."

Accordingly, Mrs. Bloomer and Miss Anthony came—and, lo! the commotion among the gentlemen who wear white neckcloths was a caution to women never again to come out of their appropriate sphere! Suffice Lawrence, and leaves a wife. He was 35 years old. Lawrence, and leaves a wife. He was 35 years old and highly esteemed by his employers and friends.

Fearful Mortality.—The steamship Philadelphia left Aspinwall on the 22d of June for Havana and Key West, and on the second day out, the cholera broke out among her passengers and crew, about forty of whom died—among them the U. S. Agent, Mr. Birdsell. On arriving at Havana, she was ordered off and proceeded to Key West, where she would land her bassengers.

LP A Vienna Journal announces that Fanny Elseler has just married at Hamburg a Dr. Hahn.

TREASURER'S REPORT Of Receipts, from May 8th to June 30th, 1862. From Daniel Foster for collection in Danvers,
Pepperell 2, Newburyport 2,
Acton 2 50, Concord 3,
rom S. May, Jr. for collections at

A. W. Carter, Athol, to redeem pledge, Martha Smith, Plainfield, do A. Stanwood, Newburyport, do
E. Abington Sewing Circle, by M.
B. Richards,
rom 'S—k,' 1, C. Cowing, 1, 20 00-28 00

From 'S—k,' 1, C. Cowing, 1,
" J. T. Sargeant, to redeem pledge,
" R. Bliss, do 5, Prince S. Crowell, E. Dennis, 5, 10 00 SAMUEL PHILBRICK.

Brookline, June 30, 1852. A. S. Society. ANTI-SLAVERY AND MORAL REFORM MEETINGS IN HARWICH.

Anti-Slavery and Moral Reform Meetings will be held in the Union Hall, Ha wich, on Sunday, July held in the Union Hall, Palwich, on Sunday, July 11th, at the usual time. These meetings may be ex-pected to be continued through the season. Speakers will be had from abroad as often as possible.

J. H. ROBBINS, GILBERT SMITH. ZEBINA H. SMALL, Committee of Arrangements.

ANNUAL MEETING!

OLD COLONY A. S. SOCIETY.

The eighteenth annual meeting of the above Society will be holden in the Town Hall at Kingston, on Sunday, July 18th, 1852, at the usual hours of religious worship. A meeting will also be held at 5 o'clock.

We hope our friends throughout the county will be present in large numbers; the times demand prompt and energetic action on the part of the friends of primitive abolition. Nothing is to be expected from political anti-slavery. Moral power must do the work. William Lloyd Garrison will be present.

BOURNE SPOONER, President.

NEW BEDFORD AND NANTUCKET. DANIEL FOSTER, an Agent of the Massachusett Anti-Slavery Society, will give his course of four ant slavery lectures in

NEW BEDFORD, commencing on Sunday next, July 11th, and at NANTUCKET.

commencing on Sunday, July 18th. These lectures have already been delivered in many towns, with the most favorable results, and we trust our friends in the above places will give Mr. Foster large audiences.

SOUTHBORO'. (Worcester Co.)

STEPHEN S FOSTER and ABRY KELLEY FOSTER, Agents of the Mass, Anti-Slavery Society, will hold meetings at the new Hall at SOUTHVILLE (in Southboro',) on Sunday, July 18th, at the usual hours, morning and afternoon.

A third meeting will be held by them, at Southboro' Town Hall, at 5 o'clock, P. M.

N. B. Southwills is the village at the Southboro' de-

N. B. Southville is the village at the Southboro' depot on Boston and Worcester railroad.

An Agent of the Massachusetts Anti-Slavery So-ciety, will give a lecture (probably at the Universal-iet meeting-house) at WEYMOUTH LANDING, on Sunday next, July 11th, at 6 o'clock, P. M.

PARKER PILLSBURY will be the speaker, at Ply-mouth Free Church meeting, on Sunday, July 18th.

NOTICE-MEETINGS IN HARDWICK WM. B. STONE AND LUCY STONE, Agents of the Mass. Anti-Slavery Society, will hold meetings in Hardwick, on Sunday, July 11, in the Unitarian meeting-house, at 12, M., and at 5, P. M.

BUSINESS NOTICE. The subscriber would respectfully inform his friends and the public, that he has returned to his former residence in Harwich, and intends to carry on the painting business in all its branches, and solicits their patronage, especially of those persons who are building new houses in this and the adjoining towns.

JOSHUA H. ROBBINS.

THE SPIRIT WORLD.

THE SPIRIT WORLD.

I GHT from the Spirit World; comprising a Series

I of Articles on the condition of Spirits, and the development of mind in the Rudimental and Second
Spheres, being written by the control of Spirits. Rev.
Charles Hammond, Medium. Price, 63 cts.

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By Catharine Crowe—\$1 00
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in the Bangor Theological Seminary, together with a Reply by Veriphilos Credens—15 cts. The Spirit Harp: compiled by Maria F. Chandler—

25 cts.

The Clairvoyant Family Physician. By Mrs. Tut-

the Ho ets.

The Revelations, the Great Harmonia, and all the other Works of A. J. Davis, the Clairvoyant.

For sale by

BELA MARSH,
No. 25 Corphill For sale by No. 25 Cornhill.

THE FAST-SAILING PLEASURE-BOAT. MOBY DICK.

AUSTIN BEARSE, MASTER, Lying at the North side of Central Wharf, Boston IS READY. AT ALL TIMES, FOR Pleasure Parties

PISHING EXCURSIONS IN THE HARBOR J. B. SMITH, 16 Brattle street, the well-known and popular Caterer, is prepared to furnish such sup plies as may be desired, for these Excursions.

REFERENCES. Marston & Sampson, head of Phila-delphia Packet Pier: Cook & Wood, head of Long Wharf; Norria & Hallett, Eating-House, head of Central Whf.

Water Cure at High Rock.

A SA SMITH has leased of Jesse Hutchinson his beautiful Rock Cottage in Lynn, as a Water Cure tablishment.

Establishment.

This cottage stands on a romantic hill, almost in the centre of Lynn, some 200 feet above the city, and overlooking the finest scenery on the coast. The water is most excellent, and the location a very desirable and pleasant one. Terms from \$6 to \$10 per week

ASA SMITH, Proprietor. Miss L. A. SMITH, Physician. Lynn, Mass., June 16, 1852.

BOOKS.

BOOKS.

UNCLE TOM'S CABIN, or Life among the Lowly:
Usy Mrs. Harriet B. Stowe. Price in paper \$1;—
in cloth \$1,50. A Defence for Fugitive Slaves, against
the Acts of Congress of February 12, 1793, and September 18, 1850. By Lysander Spooner. 25 cents.
The Unconstitutionality of Slavery, by the same author,
50 cents. Narrative of the Life of Frederick Douglass,
25 cents. The Brainded Hand: or Trial and Imprisonment of Jonathan Walker, at Pensacola, Florida, for
aiding Slaves to escape from Bondage, 25 ets. The
Anti-Slavery Harp, 12 ets. Narrative of Henry Watson, affugitive Slave, 12 1-2 ets. Walker's Picture of
Slavery, for Youth, 6 ets. Walker's Brief View of
American Chattelized Humanity, 6 ets. Auto-Biography
of Henry C. Wright, \$1. The Proceedings of the
Woman's Rights Convention, held at Worcester, Mass.,
Oct. 15th and 16th, 1851, 25 ets. Slavery: Letters
and Speeches, by Horace Mann, 75 ets. Children, their
Hydropathic Management, in Health and Disease. By
Joel Shew, M. D., \$1. The Hydropathic Encyclopedies,
by Dr. Trall, in two volumes, \$2,50. Speeches, Addresses, and Occasional Sermons, in two volumes, by
Theodore Parker, \$2,50. For Sale by Bela Marsh,
may 7

RAIN ON THE ROOP. When the humid shadows hover Over all the starry spheres, And the melancholy darkness Gently weeps in rainy tears, Tis a joy to press the pillow Of a cottage chamber bed, And to listen to the patter Of the soft rain overhead.

Every tinkle on the shingles Has an echo in the heart, And a thousand dreamy fancies Into busy being start, And a thousand recollections Weave their bright hues into woof, As I listen to the patter Of the soft rain on the roof.

There is fancy comes my mother, As she used to, years agone, To survey her darling sleepers, Ere she left them till the dawn. I can see her bending o'er me, As I list to the refrain Which is played upon the shingles By the patter of the rain.

Then my little seraph sister, With her wings and waving hair, And her bright eyed cherub brother, A screne, angelic pair, Glide around my wakeful pillow, With their praise or mild reproof, As I listen to the murmur Of the soft rain on the roof.

And another comes to thrill me With her eyes' delicious blue, And forget I, gazing on her, That her heart was all untrue: I remember but to love her With a rapture kin to pain, And my heart's quick pulses vibrate To the patter of the rain.

There is nought in Art's bravuras That can work with such a spell In the spirit's pure, deep fountains, Whence the holy passion's swell, As that melody of Nature, That subdued, subduing strain, Which is played upon the shingles By the patter of the rain.

From the True Democrat. THE REPORMER. BY A. CURTIS.

Calm, and earnest, and unshrinking, In his study, lone and still, Sat the great Reformer, thinking Of the past, and promise drinking Of the future's good and ill.

Mild of mien, and strong of spirit. He had scorned deceptive arts; Fashion swayed him less than merit, And the fame he would inherit Was the love of honest hearts

He had met the world's derision, But he vielded not to fear : For the soul-inspiring vision Of the Future's bright elysian, Filled his noble hear, with cheer,

What to him were idle praises, At the sacrifice of right? What were Fortune's ruddy blazes, Or the thrones which Triumph raises, Coming with a ban and blight?

As imagination bore him Through the flight of future years, Doubt and Error fled before him, And a halo circled o'er him. Bright as heaven's arched bow appears.

Perfect freedom of opinion Blessed the glorious coming time : Virtue held supreme dominion, And fair Truth, on airy pinion, Soared in majesty sublime.

Thus comparing Past and Preser With the Future's destiny, Home still made his pathway pleasant, While he sheltered king and peasant With his broad philanthropy.

And at each successive viewing Of the shifting scenes of life, He was ardently pursuing Truth and goodness, and renewing Strength to conquer in the strife.

WHEN THE CLOUD IS IN THE SKY When the cloud is in the sky,

And the wind is on the wave, When the storm is hurtling by, And the tempests fiercely rave-Then, upon the earth and sea, Faints the coward heart with fear. Then the faithless only see Danger, death, and ruin near.

But the braver, full of faith, Look beyond the cloud and storm, Look and see a promise-bow Arching with majestic form. Soon the cloud will pass away, Soon the tempests cease to rave, God is ever in the sky, On the land, and on the wave.

So along the sea of time, Where the sails of life are spread, Cowards, lacking faith sublime, Watch the clouds with fear and dread; But the braver, o'er the storm See the bow of promise bright, Ever watching, through the clouds, For the coming of the light.

JOHN ALCOHOL, MY JOE.

John Alcohol, my joe, John, When we were first acquaint I'd money in my pockets, John, Which now I know there ain't; I spent it all in treating, John, ecause I loved you so; But mark me how you've treated me, John Alcohol, my joe.

John Alcohol, my joe, John, We've been too long together, So you must take one road, John, And I will take the other; For we must tumble down, John If hand in hand we go, And I will have the bill to foot, John Alcohol, my joe.

REPLECTION.

The past-where is it? It has fled. The future? It may never come. Our friends departed? With the dead. Ourselves? Fast hastening to the tomb. What are earth's joys? The dews of morn. Its honors? Ocean's wreathing foam. Where's peace? In trials meekly borne And joy? In heaven, the Christinn's ho

The Liberator, FRIESD GARRISON

KOSSUTH AND SLAVERY.

I have to add my thanks for some truly valuable were sixty subscribers to the Liberator here, and that tracts presented to me by yourself and other anti-sla-very friends. The Letter addressed to Louis Kos-surii, by your American Anti-Slavery Society, is a the abolitionists of this country to the abolitionists of rare treasure. Alse, that such an exposure should Great Britain were made out by the Anti-Slavery ever be called for! It wrings me to the heart to think Society of Reading. Since that day, there has been a that the man, on whom its tremendous castigation has great change, in some respects, in the sentiments and

in both hemispheres in our own day ! trate down; and we must look and live in faith for fear. some more fitting instrument to fulfil the mission of I came to this place last Sunday evening, to lecture justice and of mercy, whose work of redemption in behalf of the enslaved. Union Hall was applied staved.

myself bear witness.

would prove himself worthy of the interest he excited; ly bearing, when placed in the presence of a new future good results here. phase of tyranny. But it was not to be; and your I called on Mr. Whiting, pastor of one of the Read-Letter goes forth winged with the power of truth, ing churches, and spent an hour in conversation with and barbed with as terrible words of indignant Jus-

LETTER TO LOUIS KOSSUTH.

11, CLIPTON VALE, BRISTOL, Oct. 9th, 1851. To His Excellency Louis Kossuth, Ex-Governor of Hu

Honored and most welcome Friend! (For I cannot call you stranger, and my heart rejects the coldness of the ceremonial 'Sir.') On your arrival in England, which all are so anxiously anticipating. I hasten, most respectfully, to lay before you in a written form, because I might not have an opportunity of speaking them, some brief words which may testify not only the interest I take in you, but the momentous importance I attach to you. It would be much beneath that importance to circumscribe it within local limits. I must necessarily regard you as the representative of the greatest Idea of our time; as impersonating the greatest human interests in this age,-the cause of Progress, Liberty, and Order. In your struggle for Hungary, you never separated these. Singularly favored by the antecedents of your country's history, you rested upon Law; you walked in the path of the Constitution; * and you inspired with the generous enthusiasm of your own nature a policy, which, from its justice, comprehension, and impartiality, was worthy of all the ardor and all the love you could devote to it. It pleased Providence that the immediate struggle, in which you have so deeply suffered, should, to all present seeming, fail. But not so the influence of the character thus acquired, and thus made not conspicuous only, but illustrious. That influence in the hope and belief of all who look upon you with true interest, must I remain. You are still the symbol of the dearest hopes of oppressed humanity .-And though a Citizen, a Patriot, and a Ruler of Hungary, you carry with you sentiments and aspirations which no less endear you to the friends of man, in whatever clime, and the sufferers of wrong, under what-

Your humility may question, but your truthfulness character I here ascribe to you; and, least of all, the and brought into the joyous liberty of universal high responsibilities it necessarily involves. If true of you in Hungary—in Europe—it must be true of you in America! You are crossing the Atlantic.—You cannot leave your great character, and all it imbehind. Wherever you must be the friend of Freedom, the friend of Man.

Well-you are going to a land which largely professes to be these very things; you are going to a land which has so far honored Liberty, in honoring and harboring you; you are going to a land which meets you with declarations in the very spirit of your own Hungarian cause, that God hath created no man with a right to oppress another, but that all men are endowed by Him with equal rights to LIFE, LIBERTY, and the pursuit of HAPPINESS.'

A glorious truth to come from God! Only let all men, who would be true, see that it is respected, obeyed, and practised by man. Providence would and not seeking, as their great aim, self-promotion. seem to have so ordered it, that it will be your duty, -and, it may be, your sore trial, -to ascertain whether this be really so in the United States of North Americs. For this purpose, I only ask you, look first to her DECLARATION OF INDEPENDENCE; and then look to the SLAVE CODE of one half of her States, and to the FUGITIVE SLAVE LAW of last year, passed and sanctioned by the WHOLE of them!

You will hear liberty complimented in the banqueting halls of New York. The name of Kossurn will be re-echoed by cries of 'destruction to 'tyranny!' And the ex-ruler of Hungary will be called on to reply to sentiments, which, though sacred realities to him, are a MOCKERY AND A LIE by the practice and law of the country whose flag the Mississippi waves over his head, and whose plaudits will deafen him the moment he sets foot upon her shore.

In these flattering but fearful moments, may God direct him what to say ! Let him be guarded. While remembering those in misery and bonds in the land of his home, let him bear in his heart, and, if it may be, on his lips, those who are in pitiless bonds under the shadow of the Republic whose praises he will be expected to speak. And though others, under smaller trials, have gone astray, (as one of the printed papers inclosed will painfully demonstrate, †) may Hungary's purest citizen and Europe's fondest hope be in America, and come from America, the same untarnished Kossuru he went to it !

I submit for your perusal, when at leisure, som materials, neither the latest nor the worst that could be alleged against American slavery, comprised in two short tracts. They may help to give information you do not yet possess. And the lecture by the Fu-gitive Slave will, at any rate, attest whether God ever designed such a man to be the 'property' and chattel of another.

With the profoundest admiration and truest sym pathy, I beg you to believe me, excellent sir, Your very faithful, humble servant, GEORGE ARMSTRONG, Minister of the Gospel.

THE CAUSE IN READING.

I suppose you feel a peculiar interest in Reading from your associations with the people of this plan in the commencement of your anti-slavery efforts. I Extract of a letter from a gentleman of great re-spectability and influence in England, who was an ar-dept admirer of Kosauth on his arrival in that country dent admirer of Kossuth on his arrival in that country. here under your direction, that at one time the all too justly fallen, should be the one, of all others living, I had thought to be the destined avenger of their stand openly on the ground of unholy comprothe rights of man, never more cruelly outraged than mise. They are consequently bitterly opposed to the n both hemispheres in our own day!

But this hope is crushed—this idel is thrown prosWm. Lloyd Garrison, whose influence they so much

would seem for the present to be so mysteriously for, and refused to the applicants by the pastor of the First Congregational Church. He thus joins hands By the by, the said 'Idol' has made its way to your with the corrupt Whig and Democratic parties in city, I find; where the 'enthusiasm' in behalf of saying that all agitation against American slavery PREEDOM, in which it has lately been proved to abound, must be stopped. So we were obliged to hold our and its tenderness for the victims of oppression, will meetings that holy evening on the Common. But see doubtless open the sluices of their sympathy, to the now how the wrath of man is made to praise God. delight of all lovers of their species; that portion of Notices of this meeting, of time and place, had been it alone excepted, whose skin is deficient in the phre- posted up the day before. We had a gathering of nological qualities which constitute the proper object four hundred persons, and all were attentive and or of Christian charity, and the fitting subject of human derly. Whereas, if they had given us our rights, and allowed us the use of the Hall, we should not have I was much struck by a passage at page 9 of the had half as many at our meeting. This out-door Letter'-referring to unacknowledged communications service created an interest which caused the other made to Kossuth, while in England. Of this, I can | lectures to be fully attended. The attendance on my lectures the other three evenings averaged about two My subsequent intercourse with that remarkable hundred, and a good deal of interest, with some opman was held under the flattering impression that he position, has been the result. I have not been as successful in getting subscribers to the Liberator, and and that a time would come, I thought, when the funds for the Society, as I had hoped to be; but I answer most to be desired would be found in his man- think I have done something to prepare the way for

> counselling, as he has done, submission to the inferna Fugitive Slave Law, and shutting anti-slavery lecturers out of Union Hall, over which he has control of Sundays. And now I will venture the guess, that this hall will not be closed again, by his fiat, as it was last Sunday evening, against the advocate of humanity. I think that hall might now be obtained for a Sunday Convention in Reading. A great many who I have seen this week have expressed an earnes desire to hear you speak again in Reading. I think you could accomplish much good by holding one o your Conventions here.

Mr. Clark was settled over the second Congregational church here as an Abolitionist. And when he was settled, there was a strong anti-slavery feeling in the Society. His influence upon them has been extremely disastrous. He refuses the use of his vestry to the Abolitionist, and invites the Agent of the infi del Colonization scheme into his pulpit. He professe to be un Abolitionist, and then openly says that he should vote for Daniel Webster, if he were only a candidate for the Presidency. He denounces the members of the Massachusetts Anti-Slavery Society a infidels, and then supports, with his might, the old pro-slavery and apostate American Board. Such men do an unspeakable harm by their false profession and malignent opposition to true Christianity. I am at a loss to know how it is that men who do feel deeply for the slave can follow such Jesuits and Pharisees as are these professed anti-slavery ministers who support the American Colonization Society, the American Board, and other pro-slavery organizations like unto them. How unspeakably wicked is the sectarian spirit! It is of but little consequence t these sectarian abolitionists, whether a man votes and acts as a citizen in behalf of freedom or despotism ompared with his soundness on the five points o Calvinism. And so the mint, anise and cummin o their wretched sect-worship is guarded and preserved at the expense of justice, truth, mercy and judgment. Poor benighted souls! Would that they might be will not permit you to disown the correctness of the delivered from the galling yoke of sectarian bondage, Christian brotherhood !

I am pained and astonished to see the blindness and but manifest a spirit of decided hostility to th members of that Society. This is unpardonable folly they ought to know, that whatever reliable anti-slavery feeling there is in the Free Soil movement i created and perpetuated by the uncompromising mora agitation, constantly kept up by the old anti-slavery society. Their Wilsons, Burlingames, and other politicians, accomplish nothing lasting by their periodical and brief efforts, which look merely toward securing office and carrying an election. Every vote cast in the direction of freedom is secured by this un ceasing and carnest preaching of the Gospel of Liber ty, by men and women who are striving to do good, All professed Abolitionists, who believe in political action under the Constitution, if they are sincere in their professions of devotion to the cause of freedom are bound to aid the old anti-slavery movement whose mission is to preach the Gospel of Liberty t the people of the whole land. So thinks and so act Joshua R. Giddings, the noblest Free Soiler in this country. He attends and speaks in the meetings of the old society, and gives his countenance and aid to S. S. Foster and Abby Kelley Foster, when they com into his District to plead the cause of the oppressed So ought to act all honest Free Soilers towards th Massachusetts A. S. Society. How much noble and more consistent such conduct than the course against which I complain! Who would have though it possible that the conductors of the Boston Commo secalth would refuse to publish the reports of the sessions of the New England Anti-Slavery Conven tion, last May, when these reports were handed in by one of the Society's Agents, to get, if possible, a cor rect statement of these meetings before the Bosto public? May the hosts of the free, the true, and the uncompromising be multiplied, and our county b saved from the ruin of Slavery

DANIEL FOSTER. Yours fraternally, Reading, Mass., July 1st, 1852.

REJECTION OF THE LIBERATOR. New Garden, Columbiana County, (Ohio,) } 29th of 5th mo., 1852.

WILLIAM L. GARRISON: ESTEEMED FRIEND- I have taken the Liberator near y twenty years, and calculated I should continue t long as I lived, provided it continued to b the unwavering advocate of the oppressed; and that done in a manner which I conscientiously could sup port. Formerly, that paper gave such striking evidences, by quotations from the Bible, of the injusti and inhumanity of slavery, that I had supposed that an attempt at their refutation would be futile; and I have seen but little attempt at it, except by some pro fessed abolitionists, whose zeal appears more arder in destroying the validity of the Bible, than even it *It is true that in the last necessity of events, M. Koseuth was impelled to depart from the form, though not the spirit of the Constitution. Following the example of England, and constrained by the hopeless 'perfely issuing in the declared absolutism of the Emperor King.—Hungary had no resource but to declare his deposition.'

The property of the constitution of the Emperor King.—Hungary had no resource but to declare his deposition.'

The property of events, M. removing slavery. For instance, Barker has come out very bold, and tells us his great mission in the lecturing field will be to lecture against the Bible, but will occasionally lecture on slavery. But tells us plainly, the thinks lecturing against the Bible is its strong bulwark; declare his deposition.

† An exposure of a foolish speech of Sir Henry I. Bulwer, at a public dinner in Baltimore, U. S., addressed to the London Examiner, by which it was declined, and afterwards inserted by the London Estimater.

THELLIBERATORI Now, to me, nothing appears more unjust than such | being of any higher authority than a mere human com ore at war with all their precepts and examples, suffering all perils and persecutions, rather than violate any principles of justice or mercy; calling wayfaring man, though a fool, cannot err. Here man comes to sit under his own vine and fig-tree, where none can make him afraid; here the fear of man is rewill not be popular; in this state, he knows truth, and fears not to give utterance to it. Here, in this state of quiet, man becomes established in the unchangeable truth-is not wandering from one notion to another, professing to be seeking truth. He asks no man whether the Bible is true, or not; he has the witness in himself; he runs not after spiritual rappings to hear or see spiritual manifestations, knowing the carnal eye and ear cannot discern spiritual things; but knows what is known of God is manifest in man, but knows what is known of God is manifest in man, acter and objects of which he heartily despised. But have triumphantly departed from this world, have not He is sincerely attached to nothing on earth, and come back to lead men after trifles. These also knows of nothing sacred in the universe. Wanting know, that if people come back to that pure and heavenly principle enjoyed by the first Christians, the books written on these professed mysteries must meet the same fate that such books did at that day.

Lyes for all professed mysteries for jest and laughter. He is not a deprayed man, not even very ambitious. But

eves against more discoveries. I say, by no means. I would say, take the Apostle's advice-try all things and hold fast to that which is good. I have read one book of perhaps fifty pages, and many other commubook of perhaps fifty pages, and many other commuWe regret the step he has taken. His value to mications on that subject, and know, for me, they are not good; for they are not the truth, hence I cannot That the Buffulo Convention in 1848 was nearly ru

But, to return to Barker, and some others zealed atheist about God's immediate and continued providence. However wise and learned in human policy, love of reform is as affection for what is sensitive and aspiration to what is sensitive and aspiration to what is heartful Carbon for what is sensitive and aspiration to what is heartful Carbon for what is sensitive and aspiration to what is heartful Carbon for what is heartful Carbon ing into the same spirit that gave them forth. Paul tion to what is beautiful. Cultivate a man in any ing into the same spirit that gave them forth. Paul good sense, and you make him a reformer. You says, the things of God knoweth no man but the awaken his sense of justice in the relations of men, spirit of God'; and John tells us, that 'hereby we know that he abideth in us, by the spirit that he hath given us'; and the apostle James tells us, that 'every good and perfect gift cometh from above.' Now, does make his sense of justice in the relations of men, his sympathy for the oppressed, his desire for peaceful and harmonious conditions, and his taste for the culture of beauty in life, literature and intercourse. His copartnership in the occupancy of the globe will make him wish to increase. good and perfect gift cometh from above.' Now, does he not deny all this, who runs after this or that learnand comfort will make him wish to banish crime and ed man, who claims no higher wisdom than that which comes from below? Now, if he that lacketh wisdom is to ask it of God, how is he to be benefitted by hearing this or that mere logical reasoner talk about things which he knows not, and cannot know any thing about? Natural sagacity, or the reasoning powers of leading reformers, we may feel able to spare one man, can know nothing of divine things.

in respect to this subject, but my little sheet is nearly full, and perhaps I have said more, already, than thou wilt feel an interest in reading; but seeing the countenance given by thee to those scurrilous communications of Barker, and some others, who have undertaken to traduce the scriptures, and those who wrote them, I feel no longer willing to contribute for their thank I feel no longer willing to contribute for their timed Mr. Weller, getting every increase more thank I feel no longer willing to contribute for their timed Mr. Weller, getting every increase more thank I feel no longer will not seen to the language of the slaggers as we must all come to, and has gone off his feed forever! I see him (continued Mr. Weller) getting every increase more thank I feel no line and to him, thank God! In the language of the elder Mr. Weller, with that every learner to the language of the elder Mr. Weller, with the language of the elder Mr. Weller them, I feel no longer willing to contribute for their circulation. I shall enclose in this, three dollars, more groggy—I says to Samivel, says I, Samivel, which I wish thee to apply in any way thou mayest think best for the benefit of the oppressed, but none of it to give currency to such sentiments as Barker could do enough to serve, or to show my likin' for, is

in the cause of the suffering bondman, nor lords me to labor for the oppressed, because I follow not with thee. I trust I shall never forget thy patience and honest labor, that every yoke might be broken, and the North; and has ever since been leading on what Rantoul calls a 'national slave-hunt.' All his speech.

LETTER PROM CONNECTICUT. Mysric, (Ct.) June 25, 1852.

Having been in the habit of reading the Liberator

for a long time, I find its columns always open, not only to the learned and wise, but those who have had small means of education, and wish to express a thought, are not turned away. Although I am n as familiar with the pen as with the plow, yet, as Dr. Noggs used to say, my thoughts are as strong, if not so well brushed up. The visit of Lewis Ford and Lucy Stone among u

last spring, has been attended with much good, as I think; for there has been a continual cracking among the dry bones of sectarian bigotry ever since; as they May find it hard, after hearing for themselves, to fight against truth. And God speed the day when every man shall respect the rights of his fellow-man!

I think that every Christian, who is not a disgrace to the name, ought to arm himself, and go forth to de battle manfully for the right-taking the best weapon he can get, which is truth in the shape of the Libert tor, which is a kind of sling that will hit the great Goliah of slavery in the forehead, and bring him to the ground. If you wish to attack the great bulwark of slavery, the Church, just take the Liberator is your hand, and you are sure to come off victorious. He that goes into the army of abolitionists without the Liberator, is like one going to battle without a sword.

I see in the Liberator of the 11th inst. a friendly letter from S. S. Griswold, in which he says, that by fol- even Webster, could be elected in Massacht lowing the dictates of truth, he has found himself out and I think if he still continues to seek after the the emonies, or any thing that makes man a slave. He en offices. - Dedham Gazette. says that the church to which he belongs is decidedly in favor of liberty. I understand the sabbatarian law enlightener. Truth, will lead brother Griswold to be vor of Calhoun's views, and in accordance with

Yours, ever for the right, A. W.

THE BIBLE.

In your paper of May 14th, there is an article fro Mr. Joseph Barker, beaded, 'The Bible and Slavery,' in which Mr. Barker (if I rightly understand him) wholly repudiates the Bible, the whole of it, as to its

Now, while I admit that there may be portions of it entitled to no higher claim, still. I am not vet quite preon all to renounce the spirit of the world, which is at pared to admit the whole to be. While it is desirable enmity with God; querying whether they should to break loose from the shackles of superstition, yet old obey God or man. They were imprisoned, scourged, landmarks ought not to be removed hastily. The ques-and finally all put to death for their testimony against tions, whether the Bible contains any direct revelation the world that was lying in wickedness. While living, of God's will, and whether it sanctions slavery, are going through all quarters, by night and by day, to come to the grace of God that had appeared unto all, as of human authority, is to sap all foundation of right which was the word nigh in the heart and in the or wrong, except man's fallible dixit. This would be mouth, which they declared to be the word which like putting to sea without a rudder or compass; for they preached; certifying that if an angel from what standard of moral conduct has not been approved heaven preached contrary to that gospel, he was ac- and disapproved? Such then being the case, is there cursed. This is the way that is so plain that the not a necessity of a standard of moral action upon which dependence can be placed, and to which erring humanity may refer for decision? I believe that such a standard has been given, and that the Bible contains it. moved; he is not afraid to give an opinion, for fear it I am yet to be convinced that the Bible does not con-

S. S. GRISWOLD.

From the Commonwealth.

HENRY B. STANTON.

Those who have watched Mr. Stanton's course it is to be remembered that this to him was Some would be ready to say, I was for closing my with an active disposition and no earnestness of soul weight an active disposition and no earnestness of soul or purpose, and a very moderate share of conscience, what is he to do with himself, that will suit him bet-

ined by his presence and tricks, is an opinion which we have often expressed, and never found any rea-son to change. But his desertion of old friends and But, to return to Barker, and some others zealous to show that the Bible is not an inspired book.
He seems to rejoice that H. C. Wright is on that side.
Now, I do not think H. C. Wright will be any great
triumph in a distinguished instance in proof of the holrecommendation to that, or any other cause, be it good or bad; and to consult any man or set of men about the inspiration of the Bible, that deny inspiration, is about as wise as it would be to consult a learntion, is about as wise as it would be to consult a learntion. With us no such thought has much influence. The

view, and remembering how many hearts as relia-ble as the laws of nature beat in the bosoms of our nan, can know nothing of divine things.

I have many things that I would like to say to thee, him to our cause.

REWARD OF TREACHERY.

and H. C. W. are striving to promulgate.

I hope thou wilt not think I have lost my interest in the cause of the suffering bondman, nor forbid me men who will rejoice at his downfall, as in that of an enemy of the human race. On the 7th the form of the human race. the oppressed go free. However we may differ on other points, I feel near sympathy with thee in thy ardent labors for the oppressed, and in that feeling I bid thee, affectionately, farewell.

THOMAS GALBREATH.

Rantoul calls a 'national slave-hunt.' All his speeches, all his letters, all his conversations have had this one object—the securing of slaveholding support for the Presidency, by his zeal and alacrity in catching runaway slaves. He made the Fuguire Slave Law, and he has executed it. He has carried terror and the has executed it. dismay into thousands of innocent families. He has entered upon a new war against the hunted and peeled victims of Southern oppression, and has urged on the bleddismade the consequence. less bondage men born as free as himself, and as worthy to be free. What has he got for his efforts? Just what he deserved! Scorn, neglect and con-tempt! Look at the record:

Fifty-third Ballot - For Webster.

Massachusetts, Rhode Island, Connecticut, New York.

Where is the Southern support for which the great Apostate sold out? Not to be found. Not even as mpliment would the slaveholders vote for him such ever be the reward of treachery

Fillmore, too, goes out in night and darkness, and amid universal hissing and contempt such as waited upon John Tyler into retirement.—Lowell American.

RUFUS CHOATE.

Let the Whigs who justly taunt the Democrats with having swallowed the bitter nostroms which the negro-drivers commended to them, read their own platform, and blush that they are involved in one

common disgrace and infamy.

Let them, too, read the low-browed sentiments uttered by that celebrated harlequin and contortionist, Rufus Choate, and blush again that they belong to a race capable of producing such a wretched toad-eating hypocrite and serf. The harlequin who said those things, is the same as he who at Salem, a few these things, is the same as he who at Salem, a few years ago, called upon the Whigs to beat the Slave-holders on Slavery issues, and held that no man, not tho was not known to be on the side of Freedo of the pale of one church, only to get into another; He now expects all his fellow-citizens to lie down in and I think if he still continues to seek after the truth, it will lead him into a broad field of freedom, that he and other traitorous scamps may feed on the where he will not have to fight for any church cerpublic treasury, and wallow in the infamy of ill-got-

POOR DALLAS.

they have made for their church is based on the fourth commandment; while some of his best members arise early on sabbath morning, call their men-servants and maid-servants to attend to their milking and dairy, and all other handled and the compromise measures vants and maid-servants to attend to their milking and dairy, and all other household work, and then start the old horse, with a heavy load, some six, eight or ten miles, to keep a sabbath holy. Yes, I think this and by the country also. So strong a position in family the Country also. So strong a position in family the country also. a freeman, having no forms, nor church ceremonies, mor new moons, nor sabbath days; but he can engage in the great work of humanity, which is against every craft that oppresses man. He will not have to commune with brethren that go to the polls, and swear to support a pro-slavery Constitution, and vote for pro-slavery officers to rule this slaveholding nation; for the two great parties, that are at war with each other, candidate for the Presidency! What strange freaks two great parties, that are at war the necks of three have met and made a platform upon the necks of three of fortune some men are born to experience! The millions of God's children, to walk into the presidential chair.

A serious riot took place in Williamsburg, N. Y., a few days since, between two or three fire and hose companies. They had two regular pitched battles, the last of which continued for about an hour, and resulted in the severe beating of several of the

The Boston Traveller, with commendable spi publishes Mr. Giddings's great speech.



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CURES WITHOUT FAIL FLESH WOUNDS. CHAPPED HANDS
BILES, FELONS, SORES,
SORE EYES,
CHILBLAINS,
INJURY BY SPLINYERS,
RING WORM, SALT RHEUM,
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and with the other the Piano Forte accompanies; thus combining orchestral effects, by the same performe at the same time.

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April 11. tf.

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benefit I have received from the use of your Panes
I have been afflicted for sixteen years with a serol.

Lune have principally afforting my eyes and her I have been afflicted for sixteen years lous humor, principally affecting my eyes My eyes were much inflamed and very thought sometimes I should lose my si My eyes were much as should lose my sig hought sometimes I should lose my sig humor affected my head so much that my's marely off. All who saw me knew that my's was a bad one. I despaired of ever getting tried all kinds of medicine, had the advice of physicians, but all without any relief. My ophysicians, but all without any relief. My ophysicians finally advised me to try your Panas gave me a bottle; I grew better, to my astomit I tried another bottle, and found great he hair began to grow, and is now fully restored taken twelve bottles, and am entirely cure taken twelve bottles, and to the public a humor. I can recommend it to the public a humor. I can recommend it to the public as taken twelve bottles, and am the public as a multiple by a Brewster, Mass., April 2, 1852.

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